A Catechism on Christian Perfection

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E. T. Currick.

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A CATECHISM

ON

CHRISTIAN PERFECTION,

BY

REV. E. T. CURNICK, A.M.

"Ask, and ye shall receive." — ST. JOHN xvi. 22.

"And it came to pass, that after three days they found Him in the temple, sitting in the midst of the doctors, BOTH HEARING THEM AND ASKING THEM QUESTIONS." — ST. LUKE ii. 46.

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PREFACE.

CATECHETICAL instruction has existed in the Christian Church for centuries. It is a concise and easy way of combining and teaching Scriptural truths.

The aim of the present Catechism is, to present the doctrine of Christian Perfection in a simple, systematic, and comprehensive manner.

The book is intended primarily for those seeking a knowledge of the way of holiness, in order to walk in it. Every vital question which would arise in the minds of such inquirers, with the answer, and accompanying Scripture proof, it is hoped, the Catechism contains.

The reader is especially recommended to examine carefully the Bible references. They are often necessary to a proper understanding of the question and answer.

While the little work was prepared mainly for learners, the writer is not without hope it may prove of benefit to teachers. Portions of several of the chapters have been subjected to the practical test of the Bible Meeting; and they have resulted in blessings to many. The whole doctrine and experience of Christian holiness may be presented by using the successive chapters as Bible Readings.

The foundation of the book is almost entirely the result of the writer's own thought and study of the Scriptures. Still, he has availed himself of the help afforded by many holiness writers, and delights to make this general acknowledgment, which he trusts will suffice.

That the Catechism may aid many in the general Church to "receive the Holy Ghost," and thus to "perfect holiness in the fear of God," is the earnest desire and sincere prayer of the

AUTHOR.

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A CATECHISM

ON

CHRISTIAN PERFECTION.

CHAPTER I.

MAN'S FALL AND ITS RESULTS.

QUESTION. *Was man created holy?*

ANSWER. Man was created good and in the image of God; that is, righteous and holy. "So God created man in His own image, in the image of God created He him" (Gen. i. 26, 27).

QUES. *What does "the image of God" in man signify?*

ANS. It denotes the great dignity placed upon man at creation: constituting him (1) a real personality, capable of reflecting the character of God. (2) Imparting to man's moral nature the principles of truth, righteousness and holiness in their essence. "Man is the image and glory of God" (1 Cor. xi. 7; Acts xvii. 28, 29).

QUES. *Did man, as God's offspring, have dominion in the earth?*

ANS. God gave him authority over the whole earth and all its creatures. Knowing by intuition the characteristics of the several animals, Adam gave them appropriate names; and they obeyed him (Gen. i. 28; ii. 20).

QUES. *Was man made a free moral agent?*

ANS. He was created intelligent and free; and, from the first, placed upon probation. "The Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt surely die" (Gen. ii. 16, 17).

QUES. *What is human probation?*

ANS. It is the placing of man on trial; which trial includes, in unfallen man, a solicitation to sin proceeding from an external source, and the possibility of yielding to temptation. The outcome of probation is the establishment of either a good or a bad character (Gen. iii. 4–6; 2 Cor. xi. 3).

QUES. *Under what law was Adam placed?*

ANS. Under the law of perfect obedience: which law he, by divine help, was able to keep (Rom. vii. 12).

QUES. *How was this obedience tested?*

ANS. By a divine command, upon which his eternal state was suspended (Gen. ii. 16, 17; iii. 3).

QUES. *Did our first parents continue holy and happy?*

ANS. They sinned against God, and fell into misery. "By one man's disobedience, many were made sinners" (Rom. v. 17–19; Gen. iii. 6, 16, 17).

QUES. *What was Adam's sin?*

ANS. It was disobedience to God's law, which resulted in the separation of the human soul from God. As a *deprivation,* it occasioned the withdrawal of the Holy Spirit from man. As a *depravation,* it produced a fault, defection, and pollution in the human being. "So he drove out the man" (Gen. iii. 24).

QUES. *How is sin both an act and a state?*

ANS. Sin as an act is related to God's government; sin as a state, to God's nature.

The act of sin places man in the attitude of rebellion to Divine government. The state of sin renders man depraved, polluted, unclean and unholy in the presence of God's purity and holiness.

"Ye are convinced of the law as transgressors"

(James ii. 9). "All have sinned, and come short of the glory of God" (Rom. iii. 23).

QUES. *In what sense have all men sinned in Adam?*

ANS. Adam is the natural and federal head of the race. Having lost the divine likeness in the fall, his posterity are created in his sinful likeness. "Adam begat a son in his own likeness, after his image" (Gen. v. 3). The children of Adam are sinners by nature: *i. e.*, their moral natures are corrupted. They are all in a state of sin, without necessarily committing an act of sin. "Both Jews and Gentiles are all under sin" (Rom. iii. 9.)

QUES. *How extensive is the character of sin in man?*

ANS. He is, when wholly void of the Spirit, totally depraved. "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Psa. li. 5; lviii. 3; Gen. viii. 21; Rom. v. 12).

QUES. *What is total depravity?*

ANS. The complete corruption and vitiation of the human heart: the total destruction of the divine likeness in man. "God saw that every imagination [*margin:* including purposes and desires] of the thoughts of man's heart was only evil continually" (Gen. vi. 5; Isa. i. 6; Psa. xiv. 2, 3).

QUES. *Has man any power to recover himself from this state of sin?*

ANS. None whatever. Being fallen and depraved, he is unable to meet the present demands of the divine law, much less to atone for past transgressions (Job xiv. 4; Eph. ii. 3).

QUES. *How is punishment a consequence of sin?*

ANS. Punishment is the penalty inflicted by Divine justice upon the sinner. The penalty is not only the separation of the soul from God, as the Holy One; but it is suffering demanded as vindicating God's inexorable justice. (Rom. xii. 19; Deut. xxxii. 35; Psa. xc. 11).

QUES. *What is the chief idea of punishment?*

ANS. Retribution for violated law; though punishment in some instances looks to the amendment of the sinner (Heb. xii. 11).

QUES. *What is the final penalty of sin?*

ANS. The eternal death of the soul and body. The torture of this second death is inconceivable to man in this world (Rev. xx. 14; xxi. 8).

QUES. *Is sin in the Bible ever considered apart from the atonement?*

ANS. In some cases it may be, to show the enormity of sin. But the trend of Scripture throws the light of the Cross upon the dark

picture of human guilt and pollution. "The manifestation of the Spirit is given to every man to profit withal" (1 Cor. xii. 7). "Where sin abounded, grace did much more abound" (Rom. v. 20).

CHAPTER II.

FIRST STEPS IN THE PROCESS OF REDEMPTION.

QUES. *What is prevenient grace?*

ANS. It is God's Spirit, through the atonement, operating upon the sinner's heart, without his consent; restraining his natural evil desires, and secretly prompting him to the good (John vi. 44; Acts vii. 51).

QUES. *What is spiritual awakening?*

ANS. Gospel awakening is a man's heart becoming conscious, through the agency of the Holy Spirit, of its sinful and lost condition, and the need of pardon through the merits of Christ. Now first man's free will unites with the Divine Will in the desire for pardon (Rom. xiii. 11; Eph. v. 14).

QUES. *Will you define evangelical repentance?*

ANS. Repentance is a godly sorrow on account of sin, accompanied with the hatred, forsaking and confession of sin, and a sincere turning to God (Matt. xxvi. 75; 2 Cor. vii. 9; Matt. iii. 5, 6, 8).

QUES. *By whom are men led to repentance?*

ANS. By the Holy Spirit, powerfully operating upon the quickened conscience (John xvi. 7, 8; Matt. iii. 11; 1 Cor. xii. 3).

QUES. *Does the Bible point out a sorrow for sin which is not true repentance?*

ANS. Yes. "The sorrow of the world worketh death." This is a sorrow resulting from sin detected, and from fear of punishment: not from a sincere purpose to forsake sin (2 Cor. vii. 10).

QUES. *Does repentance consist only of a change of the mind, as some assert?*

ANS. Repentance frequently signifies a change of purpose and action; but this is only one element in the process of repentance, and that the last. Conviction for guilt, and sorrow for sin, are also included in the term. The Spirit of Truth "convicts the world of sin;" the awakened sinner has "sorrow for sin;" and then he "brings forth fruits meet for repentance" (John xvi. 8; 2 Cor. vii. 9; Luke iii. 8).

QUES. *Does repentance demand reparation for injury inflicted?*

ANS. Genuine repentance would, if possible, repair the breaches in the divine law. It compels a man to make reparation to his fellow-man for wrongs done him (Luke xix. 8; Ex. xxii. 1).

QUES. *Can repentance of itself save the soul?*

ANS. "Without faith it is impossible to please God" (Heb. xi. 6). While the Bible speaks of "repentance toward God," and of "repentance unto life," yet repentance is only a necessary preparatory step toward salvation (Acts xx. 21; xi. 18; Eph. ii. 8).

QUES. *What is evangelical faith?*

ANS. It is a man's personal belief that Christ is the only Saviour,— thus renouncing every other refuge,— and an actual trust in the Saviour, and a personal apprehension of His merits (John i. 12; Phil. iii. 9).

QUES. *Does the Bible mention a faith which is not saving?*

ANS. Yes; that faith which only assents intellectually to the truthfulness of Christianity. Devils and many men have this faith, which is dead and inoperative. "The devils believe, and tremble" (James ii. 19; Matt. vii. 21–23).

QUES. *In exercising evangelical faith, what process does the mind undergo?*

ANS. The intellect assents to the truths of revealed religion; the will and the affections concur in accepting the plan of redemption. With confidence the penitent sinner relies upon Christ's merits; and the result is, salvation (Heb. xi. 2; Matt. xxi. 21, 22).

Ques. *What is the meaning of "trust in God?"*

Ans. Trust is a strong word, included always in saving faith, and means: a firm reliance upon God's Word; a repose upon Him, as a strong Foundation and Hiding Place (Psa. cxxv. 1; 1 Tim. i. 12) [*Marg.*]

Ques. *Is there merit in faith?*

Ans. There is none. Faith is made the condition of man's justification, and is the only divinely appointed act which can appropriate Jesus as Prophet, Priest and King. But all the merit of this salvation inheres in the grace of Jesus freely offered. "By grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph. ii. 8; Heb. xii. 2).

Ques. *Is the nature of faith the same in all stages of Christian experience?*

Ans. It is. Faith as to its essence is forever one. It may be strengthened and increased; but personal trust in Christ is the sole condition of every spiritual renewal coming to man (John iii. 16; Mark ix. 23).

Ques. *What are the results of saving faith?*

Ans. Justification, regeneration, adoption, and entire sanctification (Rom. v. 1; John i. 12; Titus i. 1; Acts xv. 9).

Ques. *What is justification?*

Ans. Justification is that act of God's free grace in which He pardons man's sins, and accepts him as righteous in His sight, for the sake of Christ. It is a judicial act done for the soul in the court of heaven, changing the sinner's relation to God's law and government, but leaving his moral nature untouched. "Abraham believed God, and it was counted unto him for righteousness" (Rom. iv. 3–7; Gal. ii. 16).

Ques. *Will you define regeneration?*

Ans. Regeneration is the impartation of a new spiritual life to the soul, by the Holy Spirit, by which a man becomes a new creature in Christ Jesus. It is a change wrought in the soul, changing its state from spiritual death to moral life and power. "That which is born of the Spirit is spirit" (Jno. iii. 6). "And you hath He quickened, who were dead in trespasses and sins" (Eph. ii. 1; 2 Cor. v. 17).

Ques. *Should justification and regeneration be carefully distinguished?*

Ans. Yes; for while they are synchronous as to time, they are distinct in themselves. The former places man in a new *relation* to God; the latter in a new *state* before Him (Gal. iii. 24; James i. 18).

Ques. *What is adoption?*

Ans. Adoption is that divine act whereby man, who was alienated and disinherited, is, upon the forgiveness of his sins, made a son of God, accepted into His family, and constituted an heir of eternal glory. "God sent forth His Son to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father" (Gal. iv. 4–6; Rom. viii. 15).

Ques. *Then how does the sinner know that he becomes a child of God?*

Ans. By the direct witness of the Holy Spirit in his heart, attesting the glorious fact of sonship. "The Spirit Himself beareth witness with our spirit, that we are the children of God" (Rom. viii. 16).

Ques. *What term embodies the benefits derived from the three works of grace above mentioned?*

Ans. Conversion, which signifies a radical change of the moral nature from the controlling power of sin to that of righteousness, peace, and joy in the Holy Ghost. "Except ye be converted, and become as little children, ye shall not enter in the kingdom of heaven" (Matt. xviii. 3; Acts iii. 19; James v. 20).

CHAPTER III.

DEFINITION OF TERMS.

QUES. *Are there various words in the Bible, possessing distinct, yet related meanings, which signify completeness of Christian character?*

ANS. Yes; entire sanctification, Christian purity, holiness, perfect love, evangelical perfection (1 Thess. v. 23; 1 John iii. 3; 1 Pet. i. 16; 1 John iv. 17; Heb. vi. 1).

QUES. *What is entire sanctification?*

ANS. This great term has in Scripture a twofold meaning.

1. It signifies the consecrating one's entire being and effects to God, or to sacred uses. This sense of the word is typified in the tabernacle worship of the Mosaic dispensation. "Thou shalt anoint Aaron, and sanctify him." "Thou shalt anoint the altar of the burnt offering, and all his vessels, and sanctify the altar" (Ex. xl. 13, 10). The Redeemer employs the word with this significance: "For their sakes I sanctify Myself" (John. xvii. 19); that is: "I offer Myself as a sacrifice for them."

2. The second meaning is, the complete cleansing of the believer's heart from sin. "That they also may be sanctified through the truth" (John xvii. 19), prays Jesus for His disciples. As He dies *for* sin, He would have them die *unto* sin (1 Thess. iv. 3; v. 23).

QUES. *Will you define Christian purity?*

ANS. Christian purity represents a passive state of the heart. Purity is the result of the extraction of sin from the soul. Distilled water is pure, because all impurities have been removed from it. However, from this passive condition, active illumination and power spring up. "Blessed are the pure in heart, for *they shall see God*" (Matt. v. 8; Dan. xii. 10; 1 Pet. i. 22).

QUES. *What is meant by the word holiness?*

ANS. Holiness, as applied to Christians, is a generic term, and refers to an internal state of complete moral wholeness or soundness, and to a correct external manner of life. "It is written, Be ye holy: for I am holy" (1 Pet. i. 16). "Now hath He reconciled you in the body of His flesh through death, to present you *holy, and unblamable and unreprovable* in His sight" (Col. i. 21, 22; 1 Cor. iii. 17; Rev. xxii. 11).

QUES. *What is perfect love?*

ANS. Perfect love implies, negatively, the ab-

sence of all sin from the Christian; and, positively, the loving God with all the heart, soul, mind, and strength, and loving one's neighbor as one's self (Mark xii. 30, 31). In other words, it is God, in His essential and infinite nature, coming to the redeemed soul, and filling it with Himself. And also, the sanctified soul abiding rapturously in the ocean of infinite Love. "God is love; and he that dwelleth in love, dwelleth in God, and God in him" (1 John iv. 16–18).

QUES. *What is evangelical perfection?*

ANS. This is a most comprehensive term. It signifies the perfect keeping of the evangelical law of love.

It also includes the whole number of spiritual fruits and graces in their maturity, "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance," which go to make up a complete Christian character (Gal. v. 22, 23).

Gospel perfection includes, (1) an understanding of the plan of salvation, called, "the knowledge of the Son of God." (2) A cleansed and complete moral nature: "unto a perfect man." (3) This moral nature developed into a symmetrical and ripe character: "unto the measure of the stature (age) of the fulness of Christ" (Eph. iv. 13).

QUES. *In witnessing to the experience of perfect love, should Bible terms be used?*

ANS. They should. These terms were revealed to men by the Holy Spirit, and are to be employed in preference to those of human origin. "Holy men of God spake as they were moved by the Holy Ghost" (2 Pet. i. 21; 1 John i. 1–3).

CHAPTER IV.

DISTINCTION BETWEEN REGENERATION AND ENTIRE SANCTIFICATION.

QUES. *Is salvation complete in man when he is born again?*

ANS. No: regeneration is sanctification begun. St. Paul writes to the Corinthians, "as unto babes in Christ." He fed them "with milk, and not with meat," for they were not able to bear it (1 Cor. iii. 1; John i. 12, 13; Gal. iv. 5–7; 1 Pet. ii. 2).

QUES. *Will you state some of the benefits accruing to man in regeneration, with their limitations? What is the first benefit?*

ANS. In regeneration, man is born in the image of God, but the Divine likeness is not fully restored. The regenerate is "born of the Spirit," he is "born of God;" still he needs his inmost nature purified, "even as He is pure" (John iii. 8; 1 John iii. 3, 9).

QUES. *What as regards the removal of condemnation?*

ANS. In the new birth, the guilt of sin is

destroyed, and the power of sin is broken; but the defilement of sin is not altogether washed away. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Yet the exceeding great and precious promises by which believers become "partakers of the Divine nature," are subsequently to be appropriated (Rom. viii. 1; 2 Pet. i. 4).

QUES. *Will you name a third result of the new birth?*

ANS. The regenerated soul possesses the graces, and brings forth the fruits of the Spirit, but not in a perfect degree. The "roots of bitterness" in the soil of the heart, retard the springing up of the "good seed" of the Spirit (Heb. xii. 15; Matt. xiii. 24; Heb. v. 12–14).

QUES. *Can you give another benefit?*

ANS. In regeneration, the affections, the will, and the reason, gravitate toward God, but there exists also a counter attraction drawing the soul to the world. The spiritual man has not complete mastery over abnormal appetencies and habits, because of an inherited and unremoved bent to sin. "The flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other" Gal. v. 17)

ANS. *How is conversion related to God's law?*

ANS. When a man is converted, he is so adjusted to the Divine government, that he is accounted righteous and innocent before the law of God. That law which awoke in his conscience a knowledge of his sinful condition: "For without the law sin was dead — for I was alive without the law once; but when the commandment came, sin revived, and I died" — is now satisfied by the man's faith in the atoning merits of Christ, so that he is absolved from punishment for actively violating God's commandments (Rom. vii. 8, 9).

QUES. *Does the converted man fully keep the law of holiness which inheres in the Divine nature?*

ANS. So long as any defilement exists in the heart, there cannot be perfect harmony with God's holy nature. "The law of the Spirit of life in Christ Jesus hath made me free from the *law of sin* and death." Sin must be utterly destroyed in the believer before he can be freed from the law of sin" (Rom. viii. 2).

QUES. *What then happens?*

ANS. The Christian is then under "the law of the Spirit," because "he walks not after the fleshly nature, but after the Spirit." "The righteousness

of the law is FULFILLED in him;" *i.e.*, he loves the Lord with all his heart, and his neighbor as himself (Rom. viii. 4; Matt. xxii. 37, 39).

QUES. *Where is the limit of regeneration?*

ANS. Regeneration is limited to the cleansing of the heart from all actual sins, the implantation of a new spiritual life, which gives the believer general supremacy over the bias to evil remaining in his heart, and which establishes habits of holy living; and in the economy of grace, places the new-born soul on a plane with the infant, so far as voluntary sin and heirship of heaven are concerned. "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matt. xviii. 3; Tit. iii. 5).

QUES. *Is regeneration, with its concomitants, justification and adoption, an imperfect work?*

ANS. It is perfect in its *kind*. All transgressions are instantly removed at conversion. The sinner is "abundantly pardoned" (Isa. lv. 7). But the man seeking the remission of his sins, is seldom, if ever, conscious of inbred depravity. He receives salvation up to the measure of his faith, and asking. The rule is: "According to your faith be it unto you" (Matt. ix. 29; Psa. li. 2).

Ques. *What remains in the heart after conversion?*

Ans. Inbred sin, sometimes called original sin or the "old man" of sin. "Put off the old man, which is corrupt according to the deceitful lusts: and put on the new man, which after God is created in righteousness and true holiness" (Eph. iv. 22, 24; Rom. vi. 6).

Ques. *What is original sin?*

Ans. Primarily, the sin of Adam, which made him an offender against God's law, and separated him from the Divine nature. In another sense, it refers to the natural corruption of the heart, and a tendency to commit overt sin, inherited from Adam. "For as by one man's disobedience many were made sinners, so by the obedience of one," etc. (Rom. v. 19.)

Ques. *How was it possible for Adam to transmit depravity?*

Ans. By his disobedience he was alienated from God, became sinful by nature; and as he included all posterity in himself, he transmitted his polluted nature to his descendants. This natural pollution renders man dead to holiness. "If One died for all, *then were all dead*" (2 Cor. v. 14).

Ques. *Can you reconcile the doctrine of inherited depravity with the love and mercy of God?*

Ans. Immediately after the fall, the full consequences of sin were intercepted by the atonement provided and promised. Christ is "the Lamb slain from the foundation of the world" (Rev. xiii. 8); and, "The seed of the woman shall bruise thy (Satan's) head" (Gen. iii. 15). Every description of imputed moral evil is connected with the possible destruction of the body of sin in man. The second Adam has power to destroy the external and internal sins of the first Adam and his posterity. "Where sin abounded, grace did much more abound" (Rom. v. 20).

Ques. *May depravity scripturally be divided into original depravity and acquired depravity?*

Ans. This seems to be the teaching of the Bible.

The genesis of evil is: —

1. A corrupt nature. This depravity is distinct in itself, *a veritable reality*. It is the bad inheritance which fallen Adam left to his descendants. "In sin did my mother conceive me" (Psa. li. 5).

2. Inborn depravity is the seed out of which spring open transgressions; but this active state of sin reacts upon the debased nature of man, increasing the perverseness of the human heart.

Pollution results from an act of sin, just as a voluntary transgression starts from depravity, its base. Hence depravity propagates itself through actual transgressions. "*Out of the serpent's root shall come forth a cockatrice*" (Isa. xiv. 29) This is sin working in the sinner "all manner of concupiscence," until "sin becomes exceedingly sinful" (Rom. vii. 8, 13).

3. Native depravity and actual sins, mutually reacting upon each other, not only augment the sum of depravity, and multiply overt sins, but also develop existing abnormal appetencies, and produce evil habits in man. These habits and tendencies, spurred on by sin, unless checked by grace, drive the sinner with startling velocity into the depths of corruption and turpitude; until he becomes a "bond-servant of sin," and is "sold under sin" (Rom. vi. 16; vii. 14).

In such a case, man's higher, or spiritual nature, is completely under bondage to his lower or fleshly nature (Rom. vii. 24).

QUES. *What other texts in Scripture shew that depravity may be increased?*

ANS. St. Paul, writing to the Corinthians, calls sin (no doubt both in its essence and out-growth), leaven. "Purge out therefore the old leaven, that ye may be a new lump" (1 Cor. v. 7). The nature of leaven is to increase until "the whole

is leavened" (Matt. xiii. 3). So the leaven of depravity may be augmented indefinitely. The same truth is taught: "Where sin abounded" (Rom. v. 20). The Greek for *abounded is epleonasen*, which means, "was multiplied;" indicating that sin has the power of multiplying itself.

QUES. *How much of the disorder produced by sin is removed at conversion?*

ANS. Sin, as the dominating power, is dethroned. "Whosoever is born of God doth not commit sin" (1 John iii. 9). The new spiritual life, imparted by the Holy Spirit, so regulates the faculties of the soul, that the higher nature has general mastery over the lower nature. The conscience is quick to detect evil, the will, as governor, has a control, though sometimes disputed, and the affections are mainly true to God.

But the results of inherent sin, and of a life of open sin, as manifested in abnormal appetencies and habits (not strictly sinful in themselves), are not removed when the soul is born again. Native depravity in itself, and especially as working through these habits and appetites, produces the tendency or "bent" to sin. Hence the evil remaining in the heart of the regenerate, is only confined at the expense of vigilant and even painful watching (Eph. ii. 12, 13).

QUES. *What result is accomplished in entire sanctification?*

ANS. 1. The latent inherent depravity is all washed away; all abnormal propensities and habits are destroyed; and the bent to sin is removed. The will of God, harmoniously co-operating with the human will, perfectly controls and regulates the whole intellectual, spiritual, and physical man. The Christian now reckons Himself "dead indeed unto sin, and alive unto God" (Rom. vi. 11).

2. Moreover, the believer's heart, completely cleansed from the spot, the defilement, and the disposition of sin, is filled with the pure love of God, and is perfectly renewed in the image of the Lord Jesus Christ. He has now completely "put on the new man, which after God is created in righteousness and true holiness" (Eph. iv. 24; 1 Thess. iv. 3).

QUES. *Will you tell the meaning of* 1 *Thess. v.* 23*?*

ANS. This grand passage can only refer to the extirpation of every vestige of corruption from the man, and his perfect consecration to the God of holiness.

The triune man is included in this prayer for sanctification; signifying, that not only man's spiritual nature is wholly redeemed, but that a

peculiar sanctity attaches to his soul and body at the time he is entirely sanctified. "And the very God of peace sanctify you wholly: and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. v. 23).

QUES. *Name some other Scriptural terms indicating sin in believers? What as regards the* FLESH?

ANS. The word "flesh" refers to the unregenerate state. "The carnal (or fleshly) mind is enmity against God." "So they that are in the flesh cannot please God" (Rom. viii. 7, 8; vii. 14, 18).

2. Also to the remaining evil in the regenerate. "The flesh lusteth against the Spirit, and the Spirit against the flesh" (Gal. v. 17). But the utter destruction of this natural corruption is soon pointed out: "They that are Christ's (wholly) *have crucified the flesh* with the affections (passions) and lusts" (Gal. v. 24).

QUES. *What is the meaning of the "old man"?*

ANS. This term refers to depravity in Christians grown old and mature. The striking expression, "the body of sin," is synonymous with the "old man," and the perfect death of both is gloriously portrayed: "Knowing this, that our

old man is crucified with Him, that the *body of sin might be destroyed*, that henceforth we should not serve sin. For he that is dead is freed from sin" (Rom. vi. 6, 7; Col. ii. 2).

QUES. *Will you give the meaning of the word crucifixion?*

ANS. Crucifixion, as applied to the Christian, can mean nothing less than a total death to all unrighteousness. The complemental idea of a life of holiness is often united with the word: "I am *crucified with Christ*, nevertheless, *I live;* yet not I, but Christ liveth in me" (Gal. ii. 20).

QUES. *Will you mention yet other terms, showing the presence of sin in believers, and providing for its removal?*

ANS. 1. *Sprinkling of Christ's blood:* "Let us draw near with a true heart, in full assurance of faith, *having our hearts sprinkled from an evil conscience*, and our bodies washed with pure water" (Heb. x. 22; xii. 24; 1 Pet. i. 2).

2. *Cleansing:* "From all filthiness and idols" (Ezek. xxxvi. 25). "From all filthiness of flesh and spirit, perfecting holiness" (2 Cor. vii. 1). "From all unrighteousness" (John i. 9). "The blood of Christ *cleanseth* us from all sin" (1 John i. 7).

3. *Purging*, or *purifying*. "Purge out there-

fore the old leaven" (1 Cor. v. 7). "The blood of Christ shall purge your conscience from dead works" (Heb. ix. 14). "Thy iniquity is taken away, and thy sin purged" (Isa. vi. 7): a clear presentation of the two-fold work, pardon and purity. "Every branch that beareth fruit, He purgeth it, that it may bring forth more fruit" (John xv. 2).

4. *Washing.* "Wash me, and I shall be whiter than snow" (Psa. li. 7). "Lord, [wash] not my feet only, but also my hands and my head" (John xiii. 8). The cleansing of the whole man is here indicated. "Our bodies washed with pure water" (Heb. x. 22). "That He might sanctify and cleanse the Church by the washing of water by the word" (Eph. v. 26). "These have washed their robes, and made them white in the blood of the Lamb" (Rev. vii. 14).

Ques. *Is the presence of inbred sin, or indwelling depravity, revealed to the newly regenerated?*

Ans. Invariably it is. The joys of pardon may so abound, that for a season the soul may be unconscious of indwelling impurity; but soon the inner depths of depravity will be revealed to the believer. Then the cry is: "Create in me a clean heart, O God, and renew a right spirit within me" (Psa. li. 10).

QUES. *How is original sin manifested?*

ANS. It is disclosed to the consciousness of the child of God, by the Holy Spirit; and shown to be the seed of sin from which may spring unholy tempers, false ambitions, pride, lust, avarice, jealousy, evil speaking, and other actual transgressions. The blessed Spirit at the same time "maketh intercession" in the Christian's heart for his full renewal in Christ, "with groanings which cannot be uttered" (Rom. viii. 26; Psa. cxxxix. 23; 1 Cor. ii. 9–11).

QUES. *When this discovered original sin is removed, what is the result?*

ANS. *The Christian is filled with "the spirit of holiness," he "loves God with all his heart," and he has an "eye single" to God's glory* (Rom. i. 4; Luke x. 27; xi. 34).

QUES. *Does the regenerate life continue?*

ANS. Yes; the whole Christian life from justification to glorification, is really the life of regeneration; just as the life begotten in an earthly family, is one existence from the cradle to the grave. "For it became Him, in bringing many *sons* unto glory, to make the Captain of their salvation perfect through suffering" (Heb. ii. 10).

QUES. *In the life of regeneration what new factors enter?*

Ans. When the believer is wholly sanctified, the life is purified and made holy. "Leaving the principles of the doctrine of Christ, let us go on unto perfection" (Heb. vi. 1).

Ques. *How do those making regeneration and entire sanctification identical, err?*

Ans. They pervert the whole tenor of the Sacred Scriptures, and they contradict the experience of the great body of believers" (Matt. xxii. 29)

CHAPTER V.

THE NATURE AND LIMITATIONS OF CHRISTIAN PERFECTION.

QUES. *What kinds of perfection are found in the Bible?*

ANS. Absolute perfection, angelic perfection, Adamic perfection, Mosaic perfection, patriarchal perfection, Gentile perfection, and Christian perfection (Psa. xviii. 30; Prov. xi. 5).

QUES. *What is absolute perfection?*

ANS. The perfection inherent in the Divine nature. It is infinite in quality and extent; and is never lowered to the limits of finite beings. This awful God only has uncommunicated immortality. The perfection of light in which He dwells is so dazzling, that "no man can approach unto" it: "Whom no man hath seen, nor can see" (1 Tim. vi. 16). "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? Deeper than hell; what canst thou know" (Job xi. 7, 8)?

QUES. *What is angelic perfection?*

Ans. It is the perfection of unfallen beings, by creation superior to man. Every part of the angelic nature is filled with the spirit of holiness, and is in perfect accord with the will and government of God (Psa. viii. 5; Mark viii. 38).

Ques. *Will you define Adamic perfection?*

Ans. It signifies a triune perfection of spirit, soul, and body, possessed by our first parents in Paradise. In their state of innocence, they were subject to no infirmities; and, without any hindrance, spontaneously worshipped and obeyed God (Gen. i. 26–28; ii. 19; iii. 8).

Ques. *What was patriarchal perfection?*

Ans. The complete living up to the duties and privileges of the patriarchal dispensation. Enoch and Job are perfect examples. "Enoch walked with God: and he was not; for God took him" (Gen. v. 24). "Before his translation he had this testimony, that he pleased God" (Heb. xi. 54). Job is called a "perfect and upright man, one that feared God, and eschewed evil" (Job i. 1).

Ques. *What was Mosaic perfection?*

Ans. It consisted in the Jew walking in all the ordinances of the Mosaic dispensation blameless. A perfect Israelite not only discerned and observed the letter of the law, but also much of

its inner meaning and spirit. "He is not a Jew, which is one outwardly: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter" (Rom. ii. 28, 29). Zacharias and Nathaniel are illustrations (Luke i. 6; John i. 47; Psa. xxxvii. 37).

QUES. *Can you define Gentile perfection?*

ANS. The keeping God's law to the measure shown to the conscience by the light of nature, and by the partial illumination of the Holy Spirit.

"For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves: which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another" (Rom. ii. 14, 15).

QUES. *What is Christian perfection?*

ANS. The perfect keeping of the evangelical, or Gospel law: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all mind; and thy neighbor as thyself" (Luke x. 27; Col. iii. 14).

QUES. *Has the word perfection various mean-*

ings in Scripture aside from these leading classifications?

Ans. The term has many applications in the Bible; hence great care should be exercised in giving it the right sense according to the connection in which it is found (Phil. iii. 12, 15).

Ques. *What is the general Bible meaning of the word?*

Ans. A person or thing is perfect when the end for which either was designed by God, is reached. "Thou shalt be perfect with the Lord thy God" (Deut. xviii. 13), *i.e.*, avoid the abominations of the Canaanites, and also live upright and sincere before God. "A freewill offering in beeves, or sheep, shall be perfect to be accepted:" that is, without blemish (Lev. xxii. 21).

Ques. *What does perfection in its lowest sense signify?*

Ans. The beauty of a finished material structure: "So the house of the Lord was perfected" (2 Chron. viii. 16): or the purity of physical substance: "The flowers, lamps, and tongs" of the temple "were of perfect gold" (2 Chron. iv. 21; Ez. xvi. 14).

Ques. *Is the term used in the sense of righteousness, or justification?*

Ans. This appears to be the most common

meaning of the word in the old Testament, when it refers to religious character. "Noah was a just man, and perfect [*marg.*, upright], and Noah walked with God" (Gen. vi. 9). So also Job was "perfect and upright." The word is often contrasted with open wicked works. "The workers of iniquity" "suddenly shoot in secret at the perfect" (Psa. lxiv. 2, 4; Prov. ii. 21).

Perfection, as synonymous with justification, is employed in the New Testament: "If thou wilt be perfect, go and sell that thou hast, and give to the poor." Jesus here offers the young man the initial estate in the kingdom of heaven (Matt. xix. 21).

QUES. *Does the Bible teach an external perfection of life?*

ANS. Perfection is often put for outward rectitude of life and conduct, as David: "I will walk within my house with a perfect heart" (Psa. ci. 2). James writes: "Let patience have her perfect work, that ye may be perfect" (Jas. i. 4). Perfect patience exercised, attests the perfection or entirety of moral character. So faith, an inner principle, is "made perfect" by outward works (James ii. 22). Again, "If any man offend not in word, the same is a perfect man." His perfection of heart is practiced in the life (James iii. 2).

QUES. *Is perfection used to denote internal character?*

ANS. The expression, "Be ye therefore perfect, even as your Father in heaven is perfect" (Matt. v. 48), signifies the perfection of the spiritual nature. It expresses a finished work wrought in the soul, producing a moral character in which nothing is wanting. The means accomplishing this state of spiritual completeness, is the free grace of Christ. "For the law [ceremonial law] made nothing perfect, *but the bringing in of a better hope did:* by the which we draw nigh unto God" (Heb. vii. 19).

QUES. *Does the word ever combine the two ideas of exterior and interior holiness?*

ANS. When God commanded Abraham: "Walk before me, and be thou perfect" (Gen. xvii. 1), He had respect to an inner state of perfection, and an outward walk of righteousness. "Mark the perfect man, and behold the upright" (Psa. xxxvii. 37). The "perfect man" is contrasted with the wicked, both as to his manner of life, and his moral state.

The perfect character, and its image, a consistent habit of life, are intended in St. Paul's expressed desire: "This also we wish, even your perfection;" and in the forcible command soon following: "Be perfect" (2 Cor. xiii. 9, 11).

Subjective holiness, and objective rectitude, are strongly revealed in Hebrews: "Now the God of peace make you perfect in every good work to do His will." Here is visible perfection. "*Working in you* that which is well pleasing in His sight" — a supernatural and invisible work of purification and development wrought in the soul (Heb. xiii. 20, 21).

QUES. *In what respects is Christ perfect?*

ANS. 1. As Divine, He is absolutely and inherently perfect.

2. In His humanity He is sinless and untouched by sin: hence the ideal perfect Man. "Such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens" (Heb. vii. 26).

3. With reference to His atonement, Jesus is said *to be perfected.*

The Father "in bringing many sons unto glory," made "the Captain of their salvation perfect through sufferings." By this "suffering of death," Jesus voluntarily became "a little lower than the angels" (Heb. ii. 9, 10).

The humiliation of the cross was necessary in order that the scheme of redemption might be perfected. As a son fulfilling His Father's will, Jesus "learned obedience by the things which He suffered; and being made perfect," AS A

SAVIOUR, "He became the Author of eternal salvation unto all them that obey Him" (Heb. v. 8, 9). The words of Jesus: "The third day I shall be perfected" (Luke xiii. 32), mean, as related to the plan of man's redemption, that He would be the *perfect Redeemer*, when by His death He would destroy sin, and finish the new creation of grace (Heb. vii. 28).

QUES. *How is man's perfection related to Christ's?*

ANS. Christ fully obeyed the Father's will, the intention of which will is the sanctification of the soul. "By the which will we are sanctified:" and He provides the means of this sanctification: "through the offering of the body of Jesus Christ once for all." Sufficient efficacy exists in this "Offering" to give moral perfection to the believer, and to continue it always. "For by one offering He hath perfected forever them that are sanctified" (Heb. x. 10, 14).

Through the virtue of the perfect salvation, St. Paul would "present every one perfect in Christ Jesus." Each saint has the privilege of appropriating the merits of Jesus, to an extent making him actually and personally perfect in Christ (Col. i. 28).

QUES. *Is the perfection of saints the great end of Bible instruction?*

ANS. It is. All the orders of the Christian ministry: apostles, prophets, evangelists, pastors and teachers, are "for the perfecting of saints," which implies a coming "in the unity of the faith, and of the knowledge of the Son of God, unto a *perfect man*, unto the measure of the stature of the fulness of Christ" (Eph. iv. 11–13). Epaphras labored faithfully for the Colossians, that they might "stand perfect and complete in all the will of God" (Col. iv. 12).

The intention of all Scripture is: "That the man of God may be perfected, thoroughly furnished unto all good works" (2 Tim. iii. 17; 1 Thess. iii. 10).

QUES. *Is Christian perfection held out as an end that may be reached?*

ANS. The Bible sets forth a definite stage of experience, reaching which, the Christian may humbly affirm: "I am perfect." This specific *telos*, or end, believers are exhorted to obtain: "Leaving the principles of the doctrine of Christ, let us go on unto perfection" (Heb. vi. 1). The goal may be touched only after much disciplinary suffering: "The God of all grace, after you have suffered awhile, make you perfect" (1 Pet. v. 10). St. Paul confessed he had reached the plane of Christian perfection in this world: "Let us therefore, *as many as be perfect*, be thus minded" (Phil. iii. 15).

QUES. *What special result of Christian perfection is given in Scripture?*

ANS. Supernatural illumination; heavenly wisdom. "We speak the wisdom of God among them that are perfect" (1 Cor. ii. 6). None others can fathom God's wisdom as pertaining to man's recovery from sin. St. Paul exhorts the Corinthians, "in understanding to be perfect" (1 Cor. xiv. 20). Only those who are "filled with all the fulness of God," can "know the love of Christ, which passeth knowledge" (Eph. iii. 19). The "babe" in Christ, using "milk," "is unskillful in the word of righteousness." "But strong meat belongeth to them that are perfect, even to those who by reason of use have their senses exercised to discern both good and evil" (Heb. v. 13, 14).

QUES. *What is meant by "perfecting holiness in the fear of God?"*

ANS. This is inward holiness carried out more and more into the outer life (2 Cor. vii. 1).

QUES. *What word expresses the all of Christian perfection?*

ANS. "Love is the bond of perfectness" (Col. iii. 14). It is the perfection of perfection: — a bond or girdle that binds together the mature fruits of the Spirit; a divine essence pervading

every avenue of the redeemed soul. "If we love one another, God dwelleth in us, and His love is perfected in us" (1 John iv. 12; ii. 5). "God is love; and he that dwelleth in love dwelleth in God, and God in him" (1 John iv. 16).

QUES. *Will you define heavenly perfection?*

ANS. This is the perfection of glorified saints. St. Paul panted for the final consummation, when he wrote: "Not as though I had already attained [the resurrection of the dead], or either were already perfect: but I follow after, if that I may apprehend that for which I am apprehended in Christ Jesus" (Phil. iii. 11, 12). The perfection of heaven comprehends a complete restoration of man's spiritual and physical natures to the state first designed for them by the Almighty. "The spirits of the just" are "made perfect" in heaven (Heb. xii. 23). "This corruptible must put on incorruption" (1 Cor. xv. 53). Also an endless progression in knowledge and power; for "we shall ever be with the Lord" (5 Thess. iv. 17).

II. THE LIMITATIONS.

QUES. *Are the entirely sanctified perfect in knowledge?*

ANS. No man in this life is infallible in his intellect: hence he is liable to err in judgment,

and mistake in practice. Physical and mental weaknesses, if properly endured, may contribute to the soul's well-being. "Most gladly therefore will I glory in my infirmities, that the power of Christ may rest upon me" (2 Cor. xii. 5–10; Rev. xxii. 8, 9).

It is necessary, however, to understand, that many things in the Christian which the world calls mistakes, God, seeing the heart, and viewing the motive, doth not so regard.

QUES. *Can a person get beyond temptation?*

ANS. Not on earth. The holy angels, and sinless Adam being tempted, fell into sin and misery. Jesus "was in all points tempted like as we are, yet without sin" (Heb. iv. 15). The fact of probation not only involves, but demands, temptation. "Blessed is the man that endureth temptation" (James i. 12; Matt. vi. 13; 1 Pet. iv. 12, 13).

QUES. *Is a mistake in opinion or practice, a sin?*

ANS. Every mistake of this kind is a violation of God's absolute law; and as this law cannot be broken without penalty, the mistake must be covered by the blood of the atonement, or else it would expose the soul to eternal death. "If any soul sin through ignorance, then he shall bring a she-goat of the first year for a sin offer-

ing. And the priest shall make an atonement for the soul that sinneth ignorantly" (Num. xv. 27, 28; 1 Tim. i. 13).

QUES. *Do perfect Christians have need of the merits of Christ?*

ANS. They continually need His merits for their unintentional lapses from the perfect law; these failures resulting from natural infirmities of the flesh and spirit (Matt. vi. 12).

QUES. *Do those experiencing entire sanctification need Christ in His priestly office?*

ANS. "Christ being come a High Priest, by His own blood, hath entered in once into the holy place," which is "heaven itself, now to appear in the presence of God *for us*" (Heb. ix. 11, 12, 24). Jesus is the Intercessor for all men. He offers an atonement for the saints' holy things. Perfect holiness is acceptable to God only through Jesus Christ. Fully saved Christians need His mediation, not to restore the favor of God, but to continue it (Heb. x. 19–22).

THE LAW OF LOVE.

QUES. *How does God govern His creatures?*

ANS. By laws suited to their several natures and environments (John i. 17; Psa. cxlv. 9, 15, 16).

Ques. *Do these laws differ?*

Ans. The same laws cannot govern all classes of created beings The angels are controlled by one set of laws; Adam in Eden was governed by another; Adam, as a sinner, by an economy of grace; the inferior animals are ruled by lower laws. God is the supreme Law-giver (Col. ii. 10).

Ques. *Under what law lived unfallen Adam?*

Ans. Under the law of perfect innocence and obedience (Gen. ii. 16, 17).

Ques. *How were the Jews governed?*

Ans. They were under a dispensation of grace; but "the fulness of time was" not yet "come" (Gal. iv. 4).

Ques. *What three laws did they receive?*

Ans. God gave them: —

1. The Ceremonial Law: "Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them" (Rom. x. 5).

2. The Moral Law, *i.e.*, the Decalogue (Ex. xx.).

3. The Law of Love: "Hear, O Israel: The Lord our God is one Lord: And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might" (Deut. vi. 5). "Thou shalt love thy neighbor as thyself" (Lev. xix. 18).

QUES. *Could the Jews observe the first law?*

ANS. The Ceremonial Law they were able literally to keep. Hence its violation brought punishment: "Every transgression and disobedience received a just recompense of reward" (Heb. ii. 2).

QUES. *What as regards the Moral Law?*

ANS. They were commanded to keep the Moral Law; but the command evidently implied, that the Jews should observe this law, only up to the light afforded by their dispensation. The outward letter of the Commandments they could obey, but the inner spirit of the Decalogue, few of the Israelites had discernment to perceive (Ex. xx.).

QUES. *Could the Children of Israel obey the Law of Love?*

ANS. Only partially, because it had to be perfectly kept by Christ, as the great Example of love, and reaffirmed by Him, before His disciples could fully observe it. In the Gospel scheme the law of love became a new commandment. Late in His ministry Jesus said: "A new commandment I give unto you, That ye love one another; *as I have loved you, that ye also love one another*" (John xiii. 34; 1 John ii. 8–10).

QUES. *Must Christians observe the law of ordinances?*

ANS. Christ Jesus hath "abolished in His flesh the enmity, even the law of commandments contained in ordinances" (Eph. ii. 15).

QUES. *Is the Moral Law abrogated?*

ANS. The Moral Law has never been repealed. "I am not come to destroy the law or the prophets, but to fulfil" (Matt. v. 17). The Moral Law is really taken up into the Law of Love, and made a part of it. "On these two commandments [supreme love to God, and love to man], hang all the law and the prophets" (Matt. xxii. 40).

QUES. *How does Christ fulfil the law for Christians?*

ANS. "Christ is the end of the law for righteousness for every one that believeth" (Rom. x. 4). Christ by His atonement abolished the Mosaic ceremonial law: "Blotting out the handwriting of ordinances," He nailed "it to His cross" (Col. ii. 14). He fulfilled the Adamic law of perfect obedience, which man cannot keep; and instead thereof, substitutes another law, namely, that of faith. "Whosoever believeth, shall not perish, but have everlasting life" (John iii. 16).

QUES. *How is the Evangelical Law kept?*

ANS. "Love is the fulfilling of the law" (Rom. xiii. 10). Faith working by love is all that God now requires of man. Faith is the channel through which love as a *force* operates. Therefore "the law of faith" (Rom. iii. 27), and "the royal law of love" (James ii. 8), are the two great vital principles which regulate the Christian system (Gal. v. 14; 1 Tim. i. 5).

QUES. *Is Christian perfection identical with sinless perfection?*

ANS. The answer turns upon the meaning given to the word sin: whether it refers to a voluntary or involuntary transgression of God's law. If an involuntary departure from God's perfect law be sin, then it is not wise to speak of "sinless perfection" (Rom. vii. 7–9; 1 John iii. 4).

QUES. *Can you make this clear?*

ANS. Man may be regarded as under the absolute law of his Creator, without any reference to a milder dispensation of grace: "The Lord's throne is in heaven: His eyes behold, His eyelids try the children of men" (Psa. xi. 4). Or he may be considered as under the evangelical law of Christ: "Sin shall not have dominion over you; for ye are not under the law, but under grace" (Rom. vi. 14).

QUES. *What does the former law include?*

ANS. The Adamic law of perfect innocence and obedience necessitates a perfection of spirit, soul, and body, in order that it may be kept. As it makes no allowance for infirmities of any sort, it is impossible for man in his present state perfectly to observe it. Hence, judged by this law, man cannot have a sinless perfection (Gen. ii. 16, 17; iii. 16–19).

QUES. *What does the latter law require?*

ANS. The Gospel law, under which men are to-day, implies that Christ has completely fulfilled for man, the law of paradisiacal innocence, so that he shall not be judged by it. But man shall be judged by a less severe law, adapted to his present state and circumstances, called the "Law of Christ" (Gal. vi. 2). This law requires only that man shall love God with all his heart, and his neighbor as himself; — a requirement which Christians can perfectly keep. "Love is the fulfilling of the law" (Rom. xiii. 8–10). "Now the end of the commandment is love out of a pure heart, and of a good conscience, and of faith unfeigned" (1 Tim. i. 5; Gal. v. 14).

QUES. *How, then, would you qualify the term sinless perfection?*

ANS. By prefixing the word "evangelical" be-

fore "sinless perfection." "If the Son therefore shall make you free, ye shall be free indeed" (John viii. 36; Heb. x. 14).

QUES. *Do many confound the Adamic law of innocence with the evangelical law of Christ?*

ANS. They do; and thus darken and oppose the Scriptural doctrine of Christian perfection (1 Cor. xv. 45–47).

QUES. *What is the chief source of this error?*

ANS. Men are wont to confound peaccability, or the power to sin, with sin itself. These two are totally distinct. Capacity to sin, is neither original sin, nor a propensity to sin, else perfect Adam would have been full of both. All men are peccable; they may choose to sin; but every man through the blood of Jesus may be cleansed from all sin, and kept free from sin (Matt. xxvi. 41; 1 John i. 7; 1 Pet.i. 5).

QUES. *Is it right for a perfect Christian to indulge in normal physical appetites and propensities?*

ANS. Yes, in a lawful degree. He may eat, drink, sleep, or marry, provided every such action is done "unto the Lord" (2 Cor. x. 31; Col. iii. 17).

CHAPTER VI.

EVIDENCES THAT ENTIRE SANCTIFICATION IS SUBSEQUENT TO CONVERSION.

QUES. *Is the view, that Christian holiness is subsequent to and separate from conversion, reasonable?*

ANS. The position is philosophical. The two works are distinct, and largely dissimilar. Conversion makes man upright before God's law, and constitutes him "a new creature" in Christ Jesus. Entire sanctification, by removing the inborn depravity of man's being, makes him harmonize with God's holy nature (2 Cor. v. 17; Eph. i. 4).

QUES. *Is the Spirit's second operation upon the heart in keeping with God's usual methods of perfecting His work?*

ANS. God in wisdom and mercy graduates His blessings to the present light and capacity of His people. "I have yet many things to say unto you, *but ye cannot bear them now.*" It is preposterous to assume, that conversion, which is initial salvation, is perfect holiness (John xvi. 12, 13).

QUES. *How do you know that the disciples were converted before Christ's ascension?*

ANS. They were sent forth to preach, saying: "The kingdom of heaven is at hand." Power was given them to "heal the sick, cleanse the lepers, raise the dead, cast out devils." They were sent forth "as sheep in the midst of wolves;" and were to be "wise as serpents, and harmless as doves." The sheep and dove nature were typical of the innocence and simplicity of Jesus Christ.

The "Spirit of their Father" was in them, and they were to be hated for Christ's sake. Jesus distinctly informed them: "He that receiveth you, receiveth Me;" thus recognizing them as His ambassadors (Matt. x. 7, 8, 16, 20, 22, 40).

QUES. *What resulted from the Seventy's preaching?*

ANS. With joy they reported: "Lord, even the devils are subject unto us through Thy name." Jesus restrained this pleasure of triumph, adding: "Rather rejoice, *because your names are written in heaven*" (Luke x. 17, 20).

QUES. *What other proof regarding the ante-Pentecost conversion of the disciples?*

ANS. Before His ascension, Jesus gave them His *peace;* and "breathed on them, and saith

unto them, Receive ye the Holy Ghost." Thus He gave them a large measure of the Spirit, as an earnest of the fuller outpouring, soon to follow (John xx. 21, 22).

QUES. *Did the disciples need a farther definite purification before they were fully prepared to preach the Gospel?*

ANS. Christ in His High-priestly prayer to the Father, said: "Sanctify them through Thy truth: Thy word is truth." "And for their sakes I sanctify Myself, that they also might be sanctified through the truth" (John xvii. 17, 19).

QUES. *Did Christ, after His death and resurrection, promise the Holy Spirit to His disciples?*

ANS. He exclaimed: "Behold I send the promise of my Father [the abiding Comforter] (John xiv. 16) upon you: but tarry ye in the city of Jerusalem until ye be endued with power from on high" (Luke xxiv. 49).

This promise was fulfilled on the day of Pentecost, when "they were all filled with the Holy Ghost;" and thus, completely "purified by faith" (Acts xv. 9), they spoke with tongues of fire of this perfect salvation (Acts ii. 4).

QUES. *Do the Pauline epistles prove that many of the first Christians were not entirely cleansed from sin?*

ANS. They do; for Paul writes to the Corinthians: "And I, brethren, could not write unto you as unto spiritual, but as unto carnal, even as unto babes in Christ" (1 Cor. iii. 1).

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit" (2 Cor. vii. 1).

He exhorts others to "cast off the works of darkness" (Rom. xiii. 12), "to put off the old man, which is corrupt according to the deceitful lusts" (Eph. iv. 22); and speaks of "mortifying," making dead, "your members upon the earth" (Col. iii. 5).

QUES. *On the other hand, does Paul urge Christians to be wholly saved?*

ANS. Yes; he instructs them to "be renewed in the spirit of their mind; and to put on the new man, which after God is created in righteousness and true holiness" (Eph. iv. 23, 24); to "perfect holiness in the fear of God" (2 Cor. vii. 1). The Ephesians were taught that God had chosen them, that they "should be holy and without blame before Him in love" (Eph. i. 4).

QUES. *What evidences does Jewish history afford?*

ANS. 1. The bondage in Egypt represents the reign of sin in the soul.

2. The crossing the Red Sea, the regeneration of the sinner by the Holy Ghost. Compare: "Our fathers were all baptized unto Moses in the cloud and in the sea" (1 Cor. x. 1, 2); and "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John iii. 5).

3. God's covenant with Israel at Sinai, in which He formally accepted them as His people, and promised them blessings, if faithful; while they on their part, said: "All the words which the Lord hath said, will we do;" — this solemn covenant is a figure showing the spiritual doctrine of adoption (Ex. xix. 3–8; xxiv. 3).

4. The wilderness life, with its dangers, doubts, fears, accompanied with supernatural guidance, sustentation, and religious service, is a picture of the life of the justified.

5. The passing of the Israelites across Jordan into the Land of Promise, is a Divine type of the entire sanctification of the human soul. "To whom sware He that they should not enter into His rest, but to them that believed not? So we see that they could not enter in because of unbelief" (Heb iii. 18, 19). But "we which have believed, do enter into rest," even into the "rest which remaineth to the people of God" (Heb. iv. 3, 9), *vide*, the whole chapter.

Rec 13 2

QUES. *Were the Tabernacle and the Temple designed to prefigure different spiritual states?*

ANS. 1. The court of the tabernacle or temple, a place of large dimensions, represented the condition and position of the unregenerate. The lesson is: the sinner, while in an unsaved state, has no access to the temple proper, the Church, — of which Christ is the Corner-stone and Head, — although he is not excluded from God's mercy (Ex. xxvii. 9). "The court of the Gentiles" (Rev. xi. 2) presents a dark picture of native sin and outward wickedness.

2. The "Holy Place" symbolized the state of justification and reconciliation (Ex. xxvi. 33). In this sanctuary "were the candlestick, and the table, and the shew-bread" (Heb. ix. 2). The lights on the candlestick represented the Spirit's illumination of the regenerate; the shew-bread, that he is fed with divine meat; the altar of incense, that his prayers are acceptable to God. "The priests went always into the first tabernacle, accomplishing the service of God." So the justified Christian, a king and priest unto God, offers a willing and well-pleasing service to the King of kings.

3. The "Holy of Holies" typified Christian perfection. The soul here has free access to the triune God of holiness. His faith in the merits

of Jesus removes every hindrance, divides every obscuring vail, and he approaches the mercy-seat, under the full blaze of the Shekinah. The fully redeemed soul is in God's immediate presence. His "law is fulfilled" in the Christian, and Jehovah becomes All-in-all to the saint. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way,—let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water (Heb. x. 19–22).

Ques. *Are there single passages of Scripture which show the two-fold character of salvation — justification and holiness?*

Ans. David says: "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow" (Psa. li. 7). Hyssop, a bitter herb, represents those sorrowful and pungent states of mind attendant upon the seeking of pardon. When, as a result of repentance and faith, the sinner is born again, his sins, "though they be as scarlet," become "as white as snow" (Isa. i. 18)

The subsequent, "Wash me," referring to an internal purification; that is, the cleansing away of inbred depravity, makes the soul "*whiter than snow.*"

QUES. *What is the teaching of Zechariah?*

ANS. "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem, for sin and for uncleanness" (Zech. xiii. 1).

The fountain is that "drawn from Immanuel's veins." The blood of Jesus has a double efficacy. It takes away the "sin" of the unregenerate, acquitting him before God, and giving him a new spiritual life. It also removes the remaining "uncleanness" of the forgiven sinner, making his moral nature holy as God is holy.

QUES. *Does Jesus promise a "second rest?"*

ANS. He invites the "laboring and heavy-laden" sinner to come to Him, and obtain "rest." This is the composure and peace resulting from freedom from actual sin. The Saviour then exhorts the willing and teachable believer to put on His "yoke" of utter self-abnegation; and to understand His amazing "meekness and lowliness of heart: "and ye shall find REST unto your souls." The service of the wholly-abandoned saint is delightful and restful: "For My yoke is easy, and My burden is light" (Matt. xi. 28–30).

QUES. *What was St. Paul's commission to the Gentiles?*

ANS. He was appointed to preach to the Gen-

tiles, "that they may receive forgiveness of sins, and *inheritance among them which are sanctified by faith*" (Acts xxvi. 18).

QUES. *How did St. Paul apprise Titus of the second blessing?*

ANS. In his epistle, St. Paul writes: "Jesus Christ gave Himself for us, that He might redeem us from all iniquity, and *purify unto Himself a peculiar people*, zealous of good works" (Titus ii. 14).

Again he says: "He [Christ] saved us, by the washing of regeneration, *and renewing of the Holy Ghost*" (Titus iii. 5).

How clearly do these passages teach, both the fact and the need of a purification subsequent to regeneration!

QUES. *What is the testimony of the beloved disciple?*

ANS. St. John writes: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John i. 9). If the sinner on his part will confess his sins, — and confession here involves all the conditions of justification, — God on His part is faithful and just to remit all his actual offenses. But the apostle says: "All unrighteousness is sin" (chap. v. 17). So unrighteousness, which

is a deep-rooted principle of depravity in the heart, requires to be cleansed away in the blood of the Lamb. God not only forgives transgressions, but subsequently, upon confession of inherent uncleanness, He "cleanseth us from all unrighteousness."

QUES. *Does the general experience of believers corroborate the teaching of Scripture?*

ANS. Justification, in the nature of the case, appears to the consciousness of the child of God as an incomplete state. Spiritual life exists, but it is mixed with a degree of moral debility. There is light, but sometimes it is eclipsed by mists and darkness. Love to God is the ruling passion; but sometimes human affections supplant the Divine. The peace of the justified is not that which "passeth all understanding;" the joy is not the "fulness of joy;" and so of the other fruits and graces of the Spirit (Phil. iv. 7; John xv. 11; xvii. 13).

QUES. *What argument arises from the law of demand and supply?*

ANS. Where God implants a spiritual want, He furnishes the means of supply. The justified Christian in his normal state, "hungers and thirsts after righteousness." It is according to the Divine promise and method that such a soul "shall be filled" (Matt. v. 6; Psa. xlii. 1).

Ques. *Have many Christians confessed to having obtained perfect love?*

Ans. Thousands of honest believers have testified to the seeking and finding a second definite blessing, called "entire sanctification" (1 Thess. v. 23; Acts i. 8).

Ques. *Is it probable that any one was ever converted and entirely sanctified at the same moment?*

Ans. The most observing ministers have not yet reported a single instance of a person receiving pardon and Christian purity at the same moment. On the contrary, those possessing the grace of entire sanctification, who have been questioned by these ministers, invariably have testified to receiving the blessing of purity subsequent to conversion (1 John iii. 1–3).

CHAPTER VII.

THE CONDITIONS OF ENTIRE SANCTIFICATION.

QUES. *Does the Almighty require man's co-operation in the process of entire sanctification?*

ANS. God through His sovereign love for the race has provided for man's perfect cleansing, in the gift of His Son, and by the outpouring of the Holy Spirit. But He obligates the believer on his part to place himself in a certain attitude before God, that he may receive complete salvation. The power of the Christian to dispose his heart to obtain the fulness of Christ, is a gift of God. Jesus is "the Author and Finisher of our faith" (Heb. xii. 2).

QUES. *What is the first condition made of the seeker of heart purity?*

ANS. It is necessary that he have a clear evidence of justification. He must "know that he has passed from death unto life, because he loves the brethren" (1 John iii. 14). A man in a backslidden state cannot seek perfection, but must cry out again for pardon (Luke xviii. 14; Rom. iv. 5).

QUES. *Must the believer be conscious of inbred sin?*

ANS. He must feel and loathe native depravity. The seeker realizes that his remaining defilement is contrary to God's nature; hence, he is grieved at its presence with a sorrow surpassing that occasioned by actual sins. The profound pain at the sight of indwelling carnality, and the instinctive turning away from it with loathing and abhorrence, constitute the REPENTANCE of the justified. He longs above all price, to "put off the old man," and to "put on the new man, created in righteousness and true holiness" (Eph. iv. 22, 24).

QUES. *In addition, does the soul pant after God?*

ANS. The heart, alive to its privileges in the Gospel, is on a stretch for all the fulness of God. "Blessed are they which do hunger and thirst after righteousness; for they shall be filled" (Matt. v. 6). The spiritual appetites are sharpened to "taste and see" the goodness of God in His finished creation; to "eat the flesh of the Son of man, and to drink His blood" with new avidity (Psa. xxxiv. 8; John vi. 53).

QUES. *How deep is the conviction for holiness, in the regenerated seeker?*

ANS. It is far deeper and clearer than the con-

viction preceding justification. This results from the fact that the repentant sinner, being yet "dead in trespasses and sins," has a comparatively meagre supply of the Spirit's light, showing him his actual sins. But the justified soul, who is made "alive from the dead," has his faculties quickened; and so receives a large measure of light to discern the native evil lingering in his heart (Eph. ii. 1; Rom. vi. 13).

QUES. *Will you name another condition of entire sanctification?*

ANS. It is indispensible to search diligently the sacred Scriptures, in order to reach a fair understanding of what God teaches regarding the doctrine of Christian perfection. God's Word is the one infallible standard of doctrine and experience; so the subject of Christian holiness in all its bearings, should be faithfully tested by the plain meaning of the Bible. "If any of you lack wisdom" on this doctrine, "let him ask of God, that giveth to all men liberally, and upbraideth not; *and it shall be given him*" (James i. 5).

"All Scripture is given by inspiration of God, . . . that the man of God may be perfect" (2 Tim. iii. 16, 17).

QUES. *What portions of the Word are especially helpful?*

ANS. The seeker should let the conviction of

the truthfulness of the doctrine stand upon the commands and promises of the Bible. The commands will urge him forward, and the promises will draw him. Both together, they form a sure foundation.

Examples: "Be ye holy; for I am holy" (1 Pet. i. 16). "The blood of Jesus Christ His Son cleanseth us from all sin" (1 John i. 7; Deut. x. 12, 13; John xv. 12; Ez. xxxvi. 26, 27; Luke i. 68, 74, 75).

QUES. *How must the teachable child of God seek Christian perfection?*

ANS. By combining God's free grace with man's assisted free will. "By grace are ye saved" (Eph. ii. 8). The believer must work out his own salvation, yet remembering that "it is God who worketh in him, both to will and to do of His good pleasure" (Phil ii. 12, 13).

QUES. *How must the searcher after heart purity surrender himself to God?*

ANS. He must make a complete, intelligent, and detailed consecration of himself to God. This includes spirit, soul, body; father, mother, brother, sister, wife, son, and daughter; all temporal goods: as houses, lands, gold, and silver; the offering up of all present time and powers, and all future time and possibilities, to Jehovah.

He must also forever lay aside (not consecrate to God) every besetting sin; such as, false ambition, pride, avarice, malice, jealousy, evil speaking, and quickness of temper. "I beseech you therefore, brethren, that ye present your bodies a living sacrifice unto God" (Rom. xii. 1; 1 Pet. ii. 5; Heb. xiii. 10).

QUES. *What is the Scriptural condition upon which Christian perfection rests?*

ANS. The foregoing requirements are necessary, but preparatory. The sole and proximate condition of full salvation, is faith in the all-sufficient merits of the Lord Jesus Christ. Faith, mighty faith, looks to the promise alone, and deliberately, yea, desperately, rests upon God's Word. "If thou canst believe, all things are possible to him that believeth" (Mark ix. 23). "All things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. xxi. 21, 22). "Daughter, be of good comfort; thy faith hath made thee whole" (Matt. ix. 22).

QUES. *Is the faith that receives Christ both passive and active?*

ANS. It is; passive, in that it receives the impregnation of Divine grace. "Our sufficiency is of God" (2 Cor. iii. 5); active, in that the soul strives with all its powers, to enter into the bless

ing of entire sanctification. "I will not let Thee go, except Thou bless me" (Gen. xxxii. 28).

QUES. *What is the usual manner of obtaining Christian purity by faith?*

ANS. A sharp and decisive struggle takes place between faith and unbelief. The faith wavers in view of the mighty work about to be wrought, and the subsequent confession of it. But the patient Sanctifier, who sits as a Refiner and Purifier (Mal. iii. 1), furnishes the trembling, panting, agonizing soul, with one or more of the precious promises of the Bible; until at last, faith triumphs over doubt, and Jesus suddenly comes to the temple of the heart, filling it with glory and peace in believing. "Though He slay me, yet will I trust in Him" (Job. xiii. 15; Matt. xv. 28; 2 Pet. i. 4).

QUES. *Will you name the successive steps of sanctifying faith?*

ANS. 1. To believe that God has promised personal holiness in the Scriptures. "Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. vii. 1).

2. To believe what God has promised, He is able to perform. "He is able to save them to

the uttermost that come unto God by Him" (Heb. vii. 25). "Unto Him that is able to do exceeding abundantly above all that we ask or think,— unto Him be glory" (Eph. iii. 20, 21).

3. To believe that God is able and willing to save perfectly now. All the promises referring to heart cleansing, are in the present tense, or of immediate application. "Behold, now is the accepted time; behold, now is the day of salvation" (2 Cor. vi. 2).

When God sees that these steps of faith have been perfectly made, He will enable the soul, by the special aid of the Holy Spirit, to take the fourth and last step, namely: —

4. To believe that He saves to the uttermost NOW; that at this present moment the blood *is cleansing the heart from all sin*, and washing it whiter than snow. "Now ye are clean through the word which I have spoken unto you" (John xv. 3).

CHAPTER VIII.

THE TIME OF ENTIRE SANCTIFICATION.

QUES. *Why is this an important subject?*

ANS. Because it is a chief point in the discussion of Christian perfection, upon which many Christians differ. The fact of ultimate and consummate holiness, no real Christian denies; but the time when salvation is complete, is a matter of dispute among many believers. The subject, therefore, should be approached with care, and unfolded in the light of the Bible. "The Scripture cannot be broken" (John x. 35).

QUES. *When must men become holy?*

ANS. In this life. There is no warrant in God's Word that a man's moral nature can be changed after death. "Without holiness, no man shall see the Lord" (Heb. xii. 14).

In the close of Revelation the solemn words are penned: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still" (Rev. xxii. 11).

QUES. *At what period of life can a Christian be made perfect in love?*

ANS. At any moment when he wholly abandons himself to God, and believes that the blood of Jesus Christ His Son, cleanseth him from all sin" (1 John i. 7). Instances are known where persons have been wholly sanctified within twenty-four hours after conversion. The Bible intimates that the time should be brief. "There are eleven days' journey from Horeb (representing pardon) unto Kadesh-barnea" (a type of purity). "The Lord, whom ye seek, shall *suddenly* come to His temple," the human heart, flooding it with holiness and glory. It is sad to contemplate that multitudes of believers remain without the Canaan of perfect love, for many years (Deut. i. 2; Mal. iii. 1).

QUES. *How do you know that Christians can be holy in this life?*

ANS. St. John distinctly says: "As He (Christ) is, so are we *in this world*" (1 John iv. 17). This can refer only to likeness to Christ's moral character. It is undeniable, that man's heart can be fully renewed in the image of the heart of Jesus. The Divine likeness and perfection in love, are one (1 John iv. 16–19).

QUES. *Is entire sanctification a gradual, or instantaneous work?*

ANS. In some respects it is both gradual and instantaneous. The Hebrews are exhorted to "*go on* unto perfection." The goal is to be *approached*, but the *definite end, perfection*, at last is to be attained (Heb. vi. 1).

QUES. *How is it a gradual work?*

ANS. Inward sanctification begins in a man the moment he is justified. Yet the seed of all sin remains in him until he is sanctified throughout. However, by watchfulness, prayer, and godly living, the regenerate man may constantly approximate the state called perfect love. St. Paul ministered the Gospel, "that the offering up [*marg.*, sacrificing] of the Gentiles might be acceptable, being sanctified by the Holy Ghost" (Rom. xv. 16). It was their province to offer themselves; the Spirit's, to sanctify the offering made (2 Thess. ii. 13).

QUES. *In what respect is entire sanctification an instantaneous work?*

ANS. In that it is a distinct, sovereign act of God, in an instant destroying and casting out the man of sin; and filling the heart with the perfect love of God. "The Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live" (Deut. xxx. 6).

The figure requires an instantaneous act of purification.

The following passages, by figurative or plain language, conclusively prove the immediate sanctification of the soul: "Then will I *sprinkle* clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you" (Ez. xxxvi. 25–27). On the day of Pentecost, *suddenly* the sound and the fire came, indicating the Spirit's approach: "And they were all filled with the Holy Ghost." In a moment the disciples' hearts were purified by faith, and set on fire of God. "He is faithful and just . . . to cleanse (a momentary act) us," etc. (1 John i. 9).

QUES. *Is inbred sin a unit?*

ANS. While it is one and indivisible, and can not be removed piecemeal, as gradualists teach, it may be weakened and overshadowed by grace, till the soul, apprehending by faith its full heritage in Christ, believes on Him for the complete extirpation of inbred sin, root and branch.

"Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. vii. 1).

"Flesh and spirit" include all the places in man where sin can lurk.

The "strong man" of sin, which is "bound" in conversion, is utterly and immediately "spoiled" in sanctification (Mark iii. 27).

QUES. *How does the Bible teach the instantaneous cleansing of the heart from indwelling sin?*

ANS. By precepts and promises. The command is necessary to exhibit God's supreme authority, and His Divine right to demand holiness of man. It is an order demanding prompt execution, which no Christian can disobey with impunity.

The promise is needful, as showing the infinite love of God in providing for man's perfect salvation through Christ's death. The promise excites a desire in the Christian to be saved to the uttermost now, and encourages his efforts for complete renewal in Jesus (Deut. xi. 22–24; 2 Pet. i 4).

QUES. *Will you name some of the commands of the Bible, requiring Christian purity?*

ANS. "Be ye holy: for I am holy" (1 Pet. i. 16). "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. v. 48). Man's spiritual nature, which only was created in the image of God, is to be in this world relatively perfect, as God is perfect. "And now, O Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all His ways,

and to love Him, and to serve the Lord thy God with all thy heart, and with all thy soul. . . . Circumcise therefore the foreskin of your heart, and be no more stiff-necked" (Deut. x. 12, 16).

"But I say unto you, love your enemies, bless them that curse you; do good to them that hate you; and pray for them which despitefully use you and persecute you" (Matt. v. 44). It is probable that no Christian can keep this precept of Jesus in spirit and practice, unless he is made perfect in love. "This is My commandment, that ye love one another, as I have loved you." The measure of love for his brethren required of the Christian, is limited only by the capacity of his heart to love. "Though I have all faith, so that I could remove mountains, and have not love, I am nothing" (1 Cor. xiii. 2). This is the perfection of love, which suffereth long, and is kind; which envieth not, nor is proud; which seeketh not her own, is not provoked by any taunt or sneer, thinketh no evil; which beareth all things, believeth all things, hopeth all things, endureth all things. Perfect love is the "greatest" thing in the universe, and "abideth" forever (1 Cor. xiii).

The commands to obtain the essence of salvation, ring like a clarion: "Put on love, which is the bond of perfectness" (Col. iii. 14.

"Thou shalt love the Lord thy God with all

thy heart, with all thy soul, and with all thy mind" (Matt. xxii. 37).

QUES. *Will you name some of the promises definitely teaching the doctrine of entire sanctification?*

ANS. "This shall be the covenant that I will make with the house of Israel: after those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people" (Jer. xxxi. 33). "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you; a new heart also will I give you, and a new spirit will I put within you; and I will put away the heart of stone out of your flesh, and I will give you a heart of flesh. And I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them" (Ez. xxxvi. 25–27).

The aged Zacharias, at the temple, "was filled with the Holy Ghost, and prophesied": "Blessed be the Lord God of Israel: for He hath visited and redeemed His people, and hath raised up an horn of salvation for us in the house of His servant David; to perform the oath which He sware to Abraham, that He would grant unto us, that we being delivered out of the hand of

our enemies, might serve Him without fear, in holiness and righteousness before Him, all the days of our life" (Luke i. 67, 68, 73–75).

The mission of the Second Adam, is to "bruise Satan's head," as expressed in the words of St. John: "For this purpose was the Son of God manifested, that He might destroy the works of the devil" (1 John iii. 8). St. Paul's expressive prayer for the Ephesian Christians is in the nature of a promise: "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints," the extent of "the love of Christ, that ye might be filled with all the fulness of God" (Eph. iii. 14–21). And for the Thessalonians: "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. v. 23). "This is the will of God, even your sanctification" (1 Thess. iv. 3). "He shall redeem Israel from all his sins" (Psa. cxxx. 8). "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin" (1 John i. 7).

QUES. *Can a man grow into heart purity?*

ANS. The justified believer can grow in grace,

but not into the grace of entire sanctification, because this is a definite act, performed by the Spirit of God in a single moment.

Most of the growth preceding sanctification is a growth of preparation for the receiving the second blessing (1 Pet. ii. 2; Mal. iii. 1).

Ques. *Do many Christians frustrate the grace of immediate sanctification by good works?*

Ans. Yes: they unconsciously make good works a substitute for God's sovereign act of cleansing. Feeling the remains of sin in the heart, they attempt to work the evil out of their natures, or to be so incessantly employed as to be unconscious of its presence. Their watchword is, "Duty"; their motto, "Labor, labor, labor." Thus they are in bondage to the law of works, which is never made a condition of salvation. "For by grace are ye saved through faith; and that not of yourselves; it (salvation) is the gift of God; *not of works*, lest any man should boast" (Eph. ii. 8, 9).

Ques. *Do multitudes adopt the repressive theory of holiness?*

Ans. It is a painful and dangerous fact, that they do.

This theory, while recognizing the indwelling evil of the heart, strives gradually to confine the

"old man" of sin within a constantly narrowing compass. He cannot be utterly slain; but he can be so imprisoned and smothered, as to do no great harm.

The radical error of such a belief is, the considering of inbred sin as a something which can be decreased; when in fact original depravity is simple and indivisible, and it must be removed *in toto*, and that in a moment (Eph. iv. 22–24).

QUES. *Why is the theory of repression dangerous?*

ANS. It is fraught with peril to the Christian, in that at the time when the bosom sin appears best to be under control, it may burst forth into a raging torrent of actual transgressions (2 Sam. xi 2–5).

QUES. *Do some believers make self-mortification a substitute for the Divine process of purification?*

ANS. Satan deceives certain Christians into supposing that writing bitter things against themselves; the giving up this pleasure; the yielding up of that affection; the observance of painful and humiliating practices, will slowly but surely purify the soul. Such a notion antagonizes God's prerogative of cleansing.

This right, emphasized by the death of His

only begotten Son, God will not relegate to man. The Divine Spirit, sent by the Father and the Son, to apply Christ's blood, is the only Power in the universe that can purify the human heart from all sin. "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing" (1 Cor. xiii. 3).

QUES. *Does present sanctification commend itself to reason?*

ANS. All agree that the soul must be holy at death to enter heaven. If God can fully cleanse at the moment of death, why not an hour before, a day, a month, a year, ten or twenty years? The Spirit, who sanctifies the believer wholly, will also "*preserve*" the trusting Christian "*blameless* unto the coming of our Lord Jesus Christ" (1 Thess. v. 23). That is, until the hour of death, or the time of the consummation of all things.

That view which accepts Jesus as saving the soul to the uttermost, and keeping it "holy and unblamable and unreprovable in His sight," assuredly honors Christ's atonement, more than to consider that sin necessarily exists, and sometimes reigns, in the believer (Col. i. 22).

QUES. *Has death any power to purify from sin?*

Ans. None whatever. If death removes indwelling sin, it is not Christ's blood, applied by the Spirit through faith. But the Bible explicitly teaches that man is made holy by the blood of Jesus. Death cannot be man's Saviour. The act of dying in itself works no change in the moral nature of man. To reason that in the pains of dissolution the soul takes on a holiness fitting it for Heaven, makes death a purgatory, which conclusion is utterly contrary to God's Word (Rev. xxii. 11).

CHAPTER IX.

THE WITNESS OF PERFECT LOVE.

QUES. *What evidences has the Christian that he is made perfect in love?*

ANS. First, the witness of his own heart, testifying to an inward calm, peace, and rest; a consciousness of a cessation of all fleshly lusts, which war against the soul. "The peace of God, which passeth all understanding," keeps his heart and mind through Jesus Christ (Phil. iv. 7). He realizes a cessation of the conflict between the flesh and the Spirit (Gal. v. 17, 24).

QUES. *Does the fully saved man in addition receive the direct witness of the Holy Spirit to the act of cleansing?*

ANS. Yes, the Holy Spirit bears as positive witness to the man's entire sanctification, as to his pardon and adoption. "Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit" (1 John iv. 13).

One characteristic of holiness, is the fact that the Triune God abides in the purified soul.

Jesus prays to the Father: "I in them, and Thou in Me, that they may be perfect in one" (John xvii. 23). The Holy Spirit, as the "abiding Comforter" (John xiv. 16), makes known the constant presence of the Trinity in the heart.

QUES. *In the process of sanctification, is the witness of the Spirit ever withheld for a season?*

ANS. Sometimes such is the case; but the Christian trusting for full salvation, should never be satisfied until he receives indubitable evidence of the accomplished work, by the Spirit attesting the act of cleansing. "When He, the Spirit of truth, is come, He will guide you into all truth;" assuredly witnessing to the great truth of personal holiness (John xvi. 13).

QUES. *Why is the Spirit's witness withheld for a time?*

ANS. To test the believer's faith. "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ" (1 Pet. i. 7).

QUES. *Is the witness of the Spirit to entire sanctification always clear?*

Ans. It is not always clear at first, neither is it afterward always the same; but, like that of

justification, sometimes stronger, and sometimes weaker. At rare intervals it may possibly be suspended for a brief period; but faith still accepts the indwelling presence of God in the soul (Job. iv. 12–17; Phil. iii. 15).

QUES. *Does entire sanctification always shine by its own light?*

ANS. Not always: sometimes Satan suggests doubts which darken the mind. At such times, the direct witness of the Spirit is absolutely needed to discern sanctification, and to retain it. "Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God" (1 Cor. ii. 12). "The Spirit Himself beareth witness with our spirit, that we are the children of God" (Rom. viii. 16); both as touching our justification and sanctification. "And we know that the Son of God is come, and hath given us an understanding, that we may know Him that is true," as a God who saves to the uttermost, "and we are in Him that is true, even in His Son Jesus Christ" (1 John v. 20).

QUES. *Is to feel all love and no sin a sufficient proof of entire sanctification?*

ANS. It is not; for some have experienced this for a time, before their souls were fully re-

newed. There should be added in every instance, the unmistakable testimony of the Holy Spirit witnessing to the cleansing (1 Cor. ii. 15, 16).

QUES. *What fruits of the Spirit, growing in ripeness, evidence the presence of holiness in the heart?*

ANS. "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" (Gal. v. 22, 23). The Christian who lives up to the requirements of the thirteenth chapter of First Corinthians, is made perfect in love. While the Holy Spirit witnesses to the interior consciousness of the Christian, the blessed fact of moral perfection, the believer proves the doctrine to the Church and the world, by exhibiting the fruits of holiness in their maturity and perfection.

QUES. *Does the outward life of the wholly sanctified differ from that of the merely regenerated?*

ANS. 1. Holiness makes a man increasingly conscientious. He detects the first approach of sin, and instantly flies from it. He possesses a complete equipoise of soul when petty trials, like stinging insects, would irritate his temper.

2. His self-denial is marked. Having the mind that was in Christ, he is able to keep His words: "Unto him that smiteth thee on the one

cheek, offer also the other; and him that taketh away thy cloak, forbid not to take thy coat also. And as ye would that men should do to you, do ye also to them likewise" (Luke vi. 29, 31).

3. The holy man is zealous for the cause of Christ. Baptized into the same spirit with Jesus, his love, like a flame, drives him onward to work for God. As no other man, he sees the enormity of sin, and the stupendous means employed for its overthrow. Hence he is eager to give his time, talents, and life, for the salvation of men. "Ye remember, brethren, our labor and travail. Ye are witnesses, and God also, how holily and justly and unblamably we behaved ourselves among you that believe" (1 Thess. ii. 9, 10).

QUES. *What difference in the emotions usually exists in the moments of justification and sanctification?*

ANS. 1. The soul is generally in a tumult of conflicting sensations at the time of conversion. The crisis is often indicated by an agony of feeling. Uncapped is the yawning abyss of perdition. God's outraged law threatens eternal death. The sinner's many transgressions, revealed by the Spirit to his alarmed conscience, weigh like a mountain upon his soul. In such a state, with fear and trembling, he cries out: "What must I do to be saved" (Acts. xvi. 30)?

The moment justifying faith is exercised, a vast revulsion of feeling ensues. Peace takes the place of anguish (Rom. v. 1). The shout of glory succeeds the groaning of the prisoner. The pardoned sinner receives "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness" (Isa. lxi. 3; xii. 1).

2. Believers are usually wholly sanctified in a calm. The preliminary struggle may be long and severe; but in the supreme hour when the Christian, through the wooings of Infinite Love, deliberately abandons himself unconditionally and forever, to God, and quietly rests by simple, naked faith, upon the precious Word, for full salvation, there steals upon the soul a strange and heavenly calm, unutterable peace and repose, the farthest removed from noise and discord. The "still small voice" of the Holy Spirit, sanctifies the rapt soul, after the storm and earthquake and fire of conflict have passed away (1 Kings xix. 11, 12).

QUES. *Do deep sorrows and severe trials consist with perfect love?*

ANS. The perfect Christian's soul, like his Master's, may be "exceeding sorrowful, even unto death;" and yet be pure and holy. Christian perfection does not make a man stoical; callous, and indifferent, to his own griefs and those

of others. On the contrary, his loving heart is most sensitive to feel and share the sufferings and woes of mankind. The pure in heart "weeps with them that weep" (Rom. xii. 15). St. Paul sounds the depths of this fellowship of suffering, when, writing to the Christians in Rome, he says: "I have great heaviness and continual sorrow in my heart. *For I could wish myself accursed from Christ for my brethren*, my kinsmen according to the flesh" (Rom. ix. 2, 3).

CHAPTER X.

THE POSSIBILITY OF LOSING CHRISTIAN PERFECTION.

QUES. *Can perfect Christians be tempted?*

ANS. They may be tempted, and overcome, by Satan. St. Peter enjoins the saints: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Pet. v. 8). "When the sons of God came to present themselves before the Lord, Satan came also among them" (Job i. 6).

QUES. *Does the adversary attack with special severity those enjoying perfect love?*

ANS. He evidently does; for his nature is to hate holiness, and violently to oppose those who most injure his kingdom. "We wrestle not against flesh and blood [mere human agencies], but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high [heavenly] places" (Eph. vi. 12).

QUES. *What examples have we in the Bible of those possessing perfect natures, falling into sin?*

ANS. Some of the holy angels "kept not their

first estate," and they are "reserved in everlasting chains under darkness, unto the judgment of the great day" (Jude vi).

Adam, who was made in the image of God, fell from this state of perfection in Paradise (Gen. iii. 6; Rom. v. 12).

QUES. *Can you name other perfect beings who were tempted?*

ANS. Jesus "was tempted in all points like as we are, yet without sin" (Heb. iv. 15; Luke xxii. 28). St. Paul wrote to the Corinthians: "I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. ix. 27).

QUES. *Are there any admonitions in the Scriptures concerning the danger of losing Christian perfection?*

ANS. There are. Very great punishment is promised him, who "hath counted the blood of the covenant, *wherewith he was sanctified*, an unholy thing, and hath done despite unto the Spirit of grace" (Heb. x. 29).

The man who knows little of God's will, and commits sin, "shall be beaten with few stripes;" but those Christians who have been fully enlightened, have tasted of the heavenly gift, and were

made partakers of the Holy Ghost (Heb. vi. 4), if they shall fall away, they "shall be beaten with many stripes. For unto whomsoever much is given, of him shall be much required" (Luke xii. 47, 48).

QUES. *What farther proof exists that men may fall from the high estate of Christian holiness?*

ANS. That of experience in recent times. Instances are known where men have evidenced both the witness and the fruits of entire sanctification; but they have lost both. In the face of these sad lapses from the exalted plane of complete holiness, it behooves all Christians to "be not high-minded, but fear:" that is, to put away self-confidence, and with reverence look to Jesus constantly to be kept from falling into sin (Rom. xi. 20; xii. 16).

QUES. *Can this state be recovered?*

ANS. It can. Many instances certify to this fact. It is very probable David was wholly consecrated to God at the time he was tempted to commit the sin of adultery and murder. "Save only in the matter of Uriah the Hittite" did David turn aside from God's commandment (1 Kings xv. 5). In his prayer for restoration, David prayed: "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter

than snow" (Psa. li. 7). This prayer was certainly heard and answered. Well authenticated examples exist in this age, of persons regaining, by confession and faith, the lost blessing of holiness.

QUES. *Can perfect Christians easily resist temptation?*

ANS. As there is no sin in the heart of the perfect believer, and no abnormal appetites, nothing *within* him morbidly responds to the solicitation of the devil. Such a Christian, being like his Saviour, Satan "*hath nothing in him*" (John xiv. 30). The adversary, as a roaring lion, is *without* the man, but his attacks are easily repelled in the name of Jesus. If Israel in Canaan will walk in God's ways, He "will soon subdue her enemies" (Psa. lxxxi. 13, 14; Ex. xxxiii. 2).

QUES. *When the sanctified fall into actual sin, do they lose their sonship?*

ANS. They forfeit both fellowship with God, and spiritual sonship. Communion with God depends upon walking in the light as God is in the light (1 John i. 7). No man can retain his sonship who is "guilty of the body and blood of the Lord" (1 Cor. xi. 27). "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (James ii. 10). When the

eye of the Christian is single, the whole body is full of light; but when evil, the whole body is full of darkness. "*Take heed, therefore, that the light which is in thee be not darkness*" (Luke xi. 34, 35).

The eternal life given to him who believeth in Jesus, is contingent upon a continuance of faith and good works. "What shall I do, that I may have eternal life?" "If thou wilt enter into life, *keep the commandments*" (Matt. xix. 16, 17). Only those who continue to "do His commandments," shall have a perpetual "right to the tree of life," and shall "enter in through the gates into the city" (Rev. xxii. 14).

QUES. *Will the holy who sin, finally be lost, unless they repent and do their first works again?*

ANS. They will; for God warns His Church: "The righteousness of the righteous shall not deliver him in the day of his transgressions. . . . If he trust to his own righteousness, and commit iniquity, he shall die for it" (Ez. xxxiii. 12, 13; Rev. ii. 5).

QUES. *Is the opinion, that the entirely sanctified cannot entirely fall away, dangerous?*

ANS. It is perilous to many, because it leads to presumptuous sins. The most flagrant crimes may be committed, and yet the pleasing assur-

ance prevail, that the one committing them is sure of heaven. "Let him that thinketh he standeth, take heed lest he fall" (1 Cor. x. 12).

QUES. *Yet is it possible for the Spirit to give one the testimony that he shall not finally fall from God?*

ANS. Such evidence is possible, but that it is rarely given, is probable. When for God's glory this testimony is vouchsafed the Christian, he should receive it with humility and thanksgiving, and use the witness in honoring God (Rom. viii. 38, 39).

QUES. *Have any a testimony from the Spirit that they shall never sin?*

ANS. A testimony may not be impossible; but it is not to be expected by Christians in general; there being no Scripture whereon to ground such an expectation (Eph. iv. 30).

QUES. *How can perfect Christians be led into sin?*

ANS. By unprofitable conversation. "Evil communications corrupt good morals" (1 Cor. xv. 33). By unkindness, wrath, harsh speaking, needlessly complaining of another, even by thinking evil. "Speak not evil one of another, brethren" (James. iv. 11). "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put

away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. iv. 31, 32).

QUES. *Is the blessing of entire sanctification often lost?*

ANS. It is very rare for one who has the genuine blessing of heart purity, to lose it; because:

1. Christian perfection is the normal life of the believer; hence his abiding in Christ is natural.

2. The pure in heart having his life hid with Christ in God, feels no desire to turn back to the flesh-pots of Egypt.

3. Instead of trying anxiously to keep the blessing of sanctification himself, the fully saved trusts to the God of holiness to keep him. He is "kept by the power of God through faith unto salvation, ready to be revealed in the last time" (1 Pet. i. 5).

CHAPTER XI.

SCRIPTURAL WAY OF RETAINING HOLINESS

QUES. *Is the God who cleanseth the heart able to keep it clean?*

ANS. Yes: God's nature and Word are pledged to preserve the trusting Christian. God's being and oath, "two immutable things, in which it is impossible for God to lie," afford a strong consolation to the believer; and give him, by hope, a sure refuge "within the veil" of entire holiness (Heb. vi. 17–19). "Thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of His knowledge by us in every place" (2 Cor. ii. 14; 1 Pet. i. 5).

QUES. *Must the wholly sanctified be watchful?*

ANS. He must; for constant vigilance is needed to detect the first approach of sin. "Be ye sober, and watch unto prayer" (1 Pet. iv. 7). Sin can best be discovered, not by looking for sin, nor by watching self, but by "looking unto Jesus, the Author and Perfecter of our faith" (Heb. xii. 27).

The admonition of the Saviour is applicable to

all classes of Christians, and to all men: "What I say unto you, I say unto all, WATCH" (Mark xiii. 37).

QUES. *Is it requisite for the pure in heart to be much given to prayer?*

ANS. The perfect Christian's soul should live in an atmosphere of prayer, as his body is surrounded by the material air. He should "pray without ceasing," as well as "rejoice evermore, and in every thing give thanks" (1 Thess. v. 16–18).

"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (Eph. vi. 18).

The Son of Man so desired and needed communion with the Father, that once He "continued all night in prayer to God" (Luke vi. 12).

QUES. *Ought the wholly saved man to renew his consecration to God?*

ANS. Increasing light will show him the need of a constantly increased surrender to God. While the perfect Christian must not take any part of himself off the altar, he must place himself more intelligently on the altar (Rom. vi. 19; 1 Cor. vi. 19, 20; Heb. xiii. 15).

QUES. *Is salvation present?*

ANS. Salvation is not of the past nor future,

but it is present. Hence the whole process of salvation must in one sense be repeated moment by moment. The believer must at this present moment surrender fully to God, exercise faith in the promises, and improve the talents he possesses (Rom. x. 6–9).

Ques. *Ought the perfect child of God to be diligent in labors?*

Ans. He should follow the example of his Master, who, "anointed with the Holy Ghost and with power, went about doing good" (Acts x. 38). As Jesus freely gave all the resources of His great nature for man — "The zeal of Thine house hath eaten Me up" (Psa. lxix. 9) — so the saved soul should bound his work for God, only by the utmost limit of his powers. He should be "instant in season, out of season;" "always abounding in the work of the Lord" (2 Tim. iv. 2; 1 Cor. xv. 58). With his heart on fire for the conversion of sinners and the sanctification of believers, the perfect Christian will have no time nor desire to fall from God (Col. i. 28, 29).

Ques. *Is there any merit in good works?*

Ans. While there is nothing saving in good works, — "By the works of the law shall no flesh be justified" (Gal. ii. 16) — yet they are necessary to reveal saving faith; and they are

very acceptable unto God. "Show me thy faith without thy works, and I will show thee my faith by my works" (James ii. 18). "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me" (Matt. xxv. 40; John xv. 8; Matt. x. 42).

QUES. *Is perfect self-denial essential to retaining holiness?*

ANS. The entirely saved must not only deny himself every known sin, but also of every questionable practice. When a doubt arises in the mind as to the propriety of any line of action, the Christian should not do the act until the doubt is removed, and the strict integrity of the deed fully established. "Abstain from all appearance of evil" (1 Thess. v. 22). "He that doubteth is damned if he eat, because he eateth not of faith; for whatsoever is not of faith, is sin" (Rom. xiv. 13; Matt. xvi. 24, 25).

QUES. *Is the careful study of the sacred Scriptures necessary?*

ANS. The Bible should be the bulk of the holy man's study and meditation. He should feed upon the Word of God, and love it more than all other books. "His delight is in the law of the Lord; and in His law doth he meditate day and night" (Psa. i. 2). The great love of the Scrip-

tures is one strong evidence of advanced Christian experience. Moreover, the believer should "search the Scriptures:" examine them patiently, prayerfully, and systematically. A hasty and cursory investigation of the Bible, is of little profit; but by diligently searching the Scriptures, the Christian can discover what the will of the Lord concerning him, is (John v. 39; Psa. cxix. 97).

QUES. *To retain entire sanctification, is it necessary to cultivate habits of holiness?*

ANS. Holy habits become established by exercise. The consummation of Christian character is reached by cultivating the fruits of the Spirit to perfection. These fruits grow normally only in the soil of perfect love. To mature habits of holiness, and to bring forth fruit to perfection, the pure in heart must deliberately turn away from every solicitation to evil; and think, speak, and act, as in the immediate presence of God. St. Peter exhorts Christians, after being made "partakers of the Divine nature," by "giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, *and abound*, they make you

that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ" (2 Pet. i. 4–8).

QUES. *To enjoy Christian holiness without interruption, is it needful to confess it?*

ANS. The private and public confession of entire sanctification is indispensable to its retention in the soul. "Whosoever, therefore, shall confess Me before men, him will I confess before My Father which is in heaven." Those denying Jesus, shall also be denied before the Father (Matt. x. 32, 33). These words refer to every stage of spiritual experience. The next chapter will farther discuss the vital subject.

CHAPTER XII.

THE CONFESSION OF HOLINESS.

QUES. *Does the Bible command Christians to testify to the doctrine and experience of holiness?*

ANS. It does. Jesus told His disciples that they should be witnesses of the Pentecostal outpouring, which purified their hearts by faith (Acts i. 8; xv. 9). And Peter and John bravely said to the Jewish Sanhedrim: "We cannot but speak the things which we have seen and heard" (Acts iv. 20).

QUES. *Why should Christians confess holiness?*

ANS. Because they are God's only representatives on earth of Jesus' power to cleanse from all sin. "Fear ye not, neither be afraid; ye are even My witnesses, saith the Lord" (Isa. xliv. 8; xliii. 10).

QUES. *Can they retain a humble spirit while declaring they are freed from all sin?*

ANS. Yes; because they give God all the glory of their salvation; and account themselves as nothing. "He that glorieth, let him glory in the

Lord" (1 Cor. i. 31; 2 Cor. x. 17). See especially Jer. ix. 23, 24.

"God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. vi. 14, 3).

"Neither is he that planteth anything, neither he that watereth; but God, that giveth the increase" (1 Cor. iii. 5–7).

QUES. *Why do many object to believers confessing holiness?*

ANS. Because this confession rebukes the Christians living below their privileges, and astounds the world. The devil is exceeding mad, when humble saints witness to an uttermost salvation. Stephen, "full of the Holy Ghost," testified for Jesus before the unbelieving Jews; and "they gnashed on him with their teeth,— ran upon him with one accord, and cast him out of the city, and stoned him" (Acts vii. 54, 57, 58). St. John was a prisoner in Patmos, "for the Word of God, and for the testimony of Jesus Christ" (Rev. i. 9). In his revelation, St. John "saw under the altar the souls of them that were slain for the Word of God, *and for the testimony* which they held" (Rev. vi. 9).

QUES. *Does the history of Christianity empha-*

size the need of confessing Christ as a perfect Saviour?

ANS. It teaches the painful fact that very many have lost their experience of entire sanctification, by neglecting publicly to testify to it. The Holy Spirit is surely grieved when the pure in heart, through motives of fear, shame, or policy, forbear to witness to the definite work of holiness in the heart. The pure gold of Christian perfection can only be kept bright, by being placed upon the anvil of service, struck by the hammer of praise, and by giving out a hallelujah note of clear, ringing testimony.

"If we suffer" in the world, because of this witnessing for Christ, "we shall also reign with Him; if we deny Him, He will also deny us" (2 Tim. ii. 12; Mark viii. 38).

QUES. *What fallacy is involved in advising Christians to* LIVE HOLINESS, *and not publicly to witness to its power?*

ANS. The mistake consists in considering that religion can be demonstrated by the outward deportment only, whereas, the Bible requires the additional evidence of "the fruit of the lips." "They overcame him by the blood of the Lamb, *and by the Word* of their testimony" (Rev. xii. 11).

QUES. *Should the Christian be very careful that his testimony exactly correspond with his life?*

ANS. He should, lest he jeopardize his own soul, injure the work of God, and cause the enemies of the cross to reproach the Gospel.

"For our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; *as ye know what manner of men we were among you*" (1 Thess. i. 5).

QUES. *Should the entirely sanctified testify in public, when they know their experience will be distasteful?*

ANS. They should exercise an enlightened discretion as to the time and place such testimony should be given. It is wise to "give not that which is holy unto the dogs, neither cast ye your pearls before swine" (Matt. vii. 6). But as a rule, perfect Christians will best honor Jesus, and advance His cause, by declaring plainly and constantly, what God hath done for their souls (Psa. lxvi. 16).

"We, having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; *we also believe, and therefore speak*" (2 Cor. iv. 13).

QUES. *Is definite testimony for holiness in the pulpit and elsewhere, necessary, to convict believers of their need of full salvation?*

Ans. It is noticeable, that only those ministers, who preach sanctification out of a living experience, and those laymen, who testify definitely to holiness, are instrumental in leading justified Christians into the light of complete salvation. God's commission to St. Paul by the mouth of Ananias, was: "Thou shalt be His witness unto all men of what thou hast seen and heard" (Acts xxii. 15). What a mighty apostle of holiness, St. Paul became! This same Paul commended Timothy, his son in the Gospel, by saying: "Thou hast professed a good profession before many witnesses" (1 Tim. vi. 12). Aquila and Priscilla, lay-members in the Church, undoubtedly full of the Holy Ghost, led the eloquent Apollos into the blessing of heart purity (Acts xviii. 26).

Ques. *Should the testimony to sanctification always be explicit?*

Ans. Yes; the first evidence of waning love in the sanctified, is seen in the modifying and toning down of the bright, joyous witnessing to full salvation. A man's testimony is a good exponent of his religious experience. Jeremiah testified, that the Word of God was in his heart as a burning fire shut up in his bones, and he could not forbear to speak (Jeremiah xx. 9; Acts xx. 27).

QUES. *Ought perfect believers to express their experience in Bible terms?*

ANS. They should; for these terms, originated by the Holy Spirit, are best adapted to portray the state of the heart, to carry conviction to the hearer, and to glorify God. "The words that I speak unto you, they are spirit, and they are life" (John vi. 63).

"The Spirit of truth shall testify of Me; and ye also, shall bear witness" (John xv. 26, 27).

"My Spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth forever" (Isa. lix. 21).

QUES. *Ought Christian testimony to be attended with good works?*

ANS. The rule is: Those who are the most pronounced in the character of their testimony, should be the most diligent in laboring for Christ. That experience which exhausts itself in profession, is a vapid sentiment, that is misleading and false. "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of My Father which is in heaven" (Matt. vii. 21; xxv. 41–46).

QUES. *Does observation prove, that the confession of perfect love is of great benefit to the confessor?*

ANS. The humble and courageous testimony

to Christian perfection, is of untold benefit to the confessor; for it strengthens his faith, quickens his ardor, increases his courage, and greatly builds him up in Christian character (Acts xvi. 25, *vide* chapter xxvi).

Ques. *Is there danger of dwelling upon the blessing of sanctification, rather than looking to God, the Blesser?*

Ans. This is a point to guard. The eye must be kept on Jesus. While the gift is thankfully received and acknowledged, let the Giver have all the glory (James i. 17; Heb. xii. 2).

Ques. *Ought one to be sure of the experience before witnessing to perfect love?*

Ans. He should be certain that he is wholly given up to God, and that he trusts the promises for this experience. Then he should witness to the fact that he is trusting Christ to do this work. He can say with the Psalmist: "I believed, therefore have I spoken" (Psa. cxvi. 10).
lieved, therefore have I spoken" (Psa. cxvi. 10).

CHAPTER XIII.

CHRISTIAN PURITY, GROWTH, AND MATURITY.

QUES. *Are purity, growth, and maturity, distinct one from another?*

ANS. They are, and should never be made synonymous. "The wisdom that is from above," that is, salvation, "is *first pure*, then peaceable, gentle, easy to be entreated, full of mercy and good fruits" (James iii. 17).

QUES. *What is Christian purity?*

ANS. It represents that state of soul purification resulting from an act of Divine cleansing. It denotes the subtraction of moral evil from the heart of man. "He shall purify the sons of Levi, and purge them as gold and silver" (Mal. iii. 3; Isa. ii. 21).

QUES. *What is Christian growth?*

ANS. Growth is a process of development, by which the Christian increases in faith, love, patience, and all the gifts and graces of the Spirit. "But speaking the truth in love, that we may grow up into Him in all things, which is the Head, even Christ" (Eph. iv. 15; ii. 21).

QUES. *What is Christian maturity?*

ANS. Maturity is the result of growth. It indicates that the fruits of the Spirit in man, exist in a state of comparative perfection. (There is no maturity in religion which does not admit of increase.) Mature Christians, are those who have reached "full age" in the Gospel; and "who, by reason of use, have their senses exercised to discern both good and evil" (Heb. v. 14). They have attained "unto the measure of the stature of the fulness of Christ" (Eph. iv. 13).

QUES. *Will you name one particular in which purity and growth differ?*

ANS. Purity is a work of cleansing, accomplished in the heart by God *alone*. "Ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (1 Cor. vi. 2). Growth is a process of enlargement, in which the Divine and human cooperate. The Christian is admonished: "Work out your own salvation with fear and trembling;" yet remembering: "it is God which worketh in you, both to will and to do of His good pleasure" (Phil. ii. 12, 13).

QUES. *What is another difference?*

ANS. Purity is always the result of an *instantaneous* act of God's sovereign power. Just as

all actual sins are immediately removed, in justification, so inbred depravity, which is a simple and distinct whole, must be instantly eliminated, in sanctification. "The blood of Christ, who, through the Eternal Spirit, offered Himself without spot to God," at a definite moment, "purges the conscience from dead works" (Heb. ix. 14).

On the other hand, growth represents the *gradual* expansion and strengthening of the spirit's life-forces. "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Pet. iii. 18).

QUES. *Is there a third distinction?*

ANS. Purity is a *constant* state or *condition* of the heart; susceptible, if retained, of no increase nor decrease, except in its outward manifestation. "Now are ye clean through the word which I have spoken unto you." In this state, "abide in Me, and I in you" (John xv. 3, 4).

Growth steadily *develops* the habits of the life, until a perfect character is formed. "The righteous shall grow like a cedar in Lebanon" (Psa. xcii. 12).

QUES. *Will you mention the conditions upon which purity and growth are received?*

ANS. Faith is the sole condition of man's puri-

fication; but faith and works combined, are indispensable to growth in grace. "Thy faith hath made thee whole" (Luke xvii. 19).

"Was not Abraham our father, justified by works" in the sight of the world, "when he had offered Isaac his son upon the altar? Seest thou *how faith wrought with his works*, and by works was faith made perfect?" (Jas. ii. 21, 22; i. 25). St. Paul remembered thankfully, and without ceasing, the "work of faith, and labor of love" performed by the Thessalonians (1 Thess. i. 3).

QUES. *How rapidly may the pure in heart grow?*

ANS. Far more quickly than a feeble believer, whose growth is "obstructed by the shady thorns of sin, and the draining suckers of iniquity." The believer's heart can become like the "garden of the Lord," only when all the roots of depravity have been pulled up and burned. "They that wait upon the Lord" for entire sanctification, "shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk, and not faint" (Isa. xl. 31).

QUES. *Is entrance to heaven dependent upon purity and growth?*

ANS. Unless a man is "pure in heart," he can-

not see God in peace in heaven; but growth is not made the condition of eternal life in the Bible (Matt. v. 8).

QUES. *Is Christian maturity an accommodated term?*

ANS. It is; for there is no limit to the development of a sanctified soul. While real Christians are now consciously the sons of God, "It doth not yet appear what we shall be" (1 John iii. 2). The glorified will increase in wisdom and love, throughout eternity. Hence the saints on earth, looking by faith at the things which are not seen, and eternal, know that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (2 Cor. iv. 17, 18; Rom. viii. 18).

QUES. *Should Christians aim at a state of mature religious character in this world?*

ANS. This is a lawful and desirable endeavor:

1. Because of the personal satisfaction the consciousness of completeness in Christ brings to the soul (Col. ii. 10).

2. The mature Christian is a striking monument before the world, of what Divine grace and human effort can do for man. "I am a wonder unto many" (Psa. lxxi. 7). "We [the apostles] are made a spectacle unto the world, and to angels, and to men" (1 Cor. iv. 9).

3. A condition of Christian manhood is necessary to perform the mightiest works for God and His Church. "He teacheth my hands to war, so that a bow of steel is broken by mine arms" (Psa. xviii. 34).

"I can do all things through Christ which strengtheneth me" (Phil. iv. 13).

4. Christian maturity is indispensable to a clear perception of the doctrines of Christ. Many are mystified in their minds concerning the deep things of God, and cloudy in their theology, because they are "children in understanding." When believers "in malice are children, but in *understanding, men*" (1 Cor. xiv. 20), they will "be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive" (Eph. iv. 14); but they will "be filled with the knowledge of His will *in all wisdom and spiritual understanding*" (Col. i. 9).

QUES. *Are the rewards of heaven measured by good works which result from Christian growth?*

ANS. The rewards of heaven are proportioned according to the quantity and quality of the good works wrought on earth. "The Son of Man shall come in the glory of His Father, with His angels; and then He shall reward every man according to

his works" (Matt. xvi. 27). That the spirit prompting the work, will be considered, is seen in Christ's commendation of the poor widow, who cast two mites, *her all*, into the treasury: "I say unto you, that this poor widow hath cast in more than they all" (Luke xxi. 2–4). This distinction should be made clear; the internal justification and sanctification of the soul on earth, is accomplished by faith in Christ; but the saint's external justification at the judgment day, will be solely by his good works done in earth. "Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." On what ground do they inherit the kingdom? The reason is given: "For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink, etc." (Matt. xxvi. 34–40).

On the great day of account, "every man's work shall be made manifest; it shall be tried with fire. If any man's work abide, *he shall receive a reward*" (1 Cor. iv. 12–15).

Ques. *Is it right to predicate Christian purity of a babe in Christ?*

Ans. It is possible for one just converted, to trust for full salvation. All young converts should be urged at once to follow on until they

know by personal experience that they are made perfect in love. When this second blessing is obtained, they are completely pure morally; they are entirely renewed in the image of Christ. St. Peter writes: "As new-born babes desire the sincere milk of the Word, that ye may grow thereby" (1 Pet. ii. 2).

QUES. *Is it dangerous to make Christian purity depend upon the amount of knowledge a man possesses?*

ANS. It is very dangerous; for then a man can have only a comparative purity,— that measured by the extent of his knowledge of himself. This view is contrary to Scripture. "Wayfaring men, though fools, shall not err" in the "highway of holiness" (Isa. xxxv. 8).

QUES. *Does this theory discard faith?*

ANS. It does; for "faith is the assurance of things hoped for, the proving of things not seen" (New Version —Heb. xi. 1).

QUES. *Is the depravity remaining in the heart of the converted, a unit?*

ANS. It is a unit, and cannot be removed in parts. But on the hypothesis that innate depravity can be diminished only in proportion as it is revealed to a man's knowledge, it must be taken away in fragments. The Scriptures teach

that original pollution is eradicated by one stroke of Omnipotent power. The soul, thus cleansed perfectly, is in a condition, normally and rapidly to grow in grace, until it reaches a state of maturity in the Lord Jesus Christ. The coal of fire, representing the Holy Spirit, which touched Isaiah's lips, instantly purified his heart. When Christians are thus made holy, by works of faith, they can grow up into Christ, until they are perfect men in Him (Isa. vi. 5–7; Eph. iv. 11–15).

CHAPTER XIV.

THE AFTER-PENTECOST LIFE.

QUES. *What is the meaning of Pentecost?*

ANS. The word signifies in the Hebrew, "fiftieth." Historically, it refers to the "Feast of Pentecost," or "Feast of Weeks," a festival held by the Jews the fiftieth day after the second day of the Passover. The feast was instituted, that the Israelites might offer unto God the first fruits of their harvests; and to commemorate the giving of the Law on Sinai, fifty days after the exodus from Egypt. It was a most joyous occasion. "Thou shalt keep the feast of weeks unto the Lord thy God, with a tribute of a free-will offering of thine hand; and thou shalt rejoice before the Lord thy God" (Deut. xvi. 10–12; Lev. xxiii. 15–21).

QUES. *What is the New Testament sense of Pentecost?*

ANS. Fifty days after the great Paschal Lamb, Jesus Christ, was slain upon the cross; making there, "by His oblation of Himself once offered a full, perfect, and sufficient sacrifice, oblation,

and satisfaction, for the sins of the whole world;" namely, upon the day of Pentecost, the Third Person in the Trinity, the Holy Spirit, opened His dispensation, by falling upon the Christian disciples in Jerusalem, and filling them with His personal presence (Acts ii. 1).

QUES. *What were the immediate effects of this outpouring of the Spirit?*

ANS. The disciples' hearts were purified by faith (Acts xv. 9); they received great mental illumination, being "guided into all truth" (John xvi. 13); they spoke divers tongues (Acts ii. 4); they received a mighty endowment of power for Christian work (Acts i. 8); and God blessed their labors, in the salvation of thousands of souls (Acts ii. 41).

QUES. *Can you mention the permanent benefits accruing to the Church from the Pentecostal outpouring?*

ANS. The gift of tongues, for manifest reasons, is no longer imparted. With this exception, all the benefits enumerated above, are the inheritance granted believers, and are obtainable now, as in the first age of Christianity, upon compliance with the Scriptural conditions (Joel ii. 28, 29).

QUES. *Is heart purity, resulting from the Pentecostal baptism, the second and last saving blessing?*

Ans. There are only two saving blessings: that of regeneration, when a new spiritual life is imparted; and that of entire sanctification, when the heart is cleansed from all defilement. The former redeems the soul from perdition; the latter perfectly prepares the Christian for heaven. "But God, who is rich in mercy, for His great love wherewith He loved us, *even when we were dead in sins*, hath quickened us together with Christ. By grace are ye saved" (Eph. ii. 4, 5). St. Paul prays for the Thessalonians, that God "may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ, with all His saints" (1 Thess. iii. 13).

Ques. *In what respects is the wholly sanctified Christian's life progressive?*

Ans. It is progressive in spiritual knowledge, love, and in all the fruits of the Spirit. These Divine capabilities not only exist, but also "*abound*" in the perfect believer (2 Pet. i. 8).

Ques. *How does the pure in heart increase in knowledge?*

Ans. His sanctified powers are keenly alive to understand God in His being of holiness and love. The heart made perfect in love, comprehends the plan and the scope of the atonement,

with ever-increasing distinctness. The love of Christ, which passeth all earthly knowledge, is disclosed to the purified child of God (Eph. iii. 19).

The Holy Spirit leads into all truth. He takes of the profound things of God, and reveals them to holy Christians (John xiv. 26). The possible extent of spiritual enlightenment is expressed in the apostle's wonderful words: "That ye might be filled with the knowledge of His will *in all wisdom and spiritual understanding*" (Col. i. 9).

QUES. *Is it right for perfect Christians to pray for more love?*

ANS. Yes; for while at the moment of sanctification, the heart is filled with the pure love of God, the measure of soul expansion is measured only by infinity. The cleansed heart can constantly become deeper, broader, mightier, more godlike; hence, capable of receiving more and more of the precious light and life and love of God, throughout eternity. "I pray, that your love may abound yet more and more in knowledge and all judgment" (Phil. i. 9).

QUES. *Is this true of the other "fruits of righteousness?"*

ANS. It is. God has provided in the Gospel that every fruit of the Spirit should reach a per-

fect state. Like the grapes of Eschol, all the fruits of salvation in the sanctified soul become perfect. Behold the cluster: perfect love, perfect joy, perfect peace, perfect long-suffering, perfect gentleness, perfect goodness, perfect faith, perfect meekness, perfect temperance (Gal. v. 22, 23)! But like Eschol's grapes, the fruits of the Holy Spirit arrive at perfection, only in the Land of Canaan (Num. xiii. 23).

QUES. *Through what medium does the Holy Spirit communicate knowledge to the Christian?*

ANS. Through the medium of the Holy Scriptures. "When He, the Spirit of truth, is come, He will guide you into all truth; *for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak*" (John xvi. 13). The Spirit takes the words of Jesus, and vitally explains and applies them to the heart. The knowledge imparted, is never outside the truths of the Bible. The "all things" which Jesus said the Third Person brings to the "remembrance" of believers, are the things which Jesus spake (John xiv. 26).

QUES. *Does the Spirit of God at times reveal to the sanctified, existing inconsistencies which must be given up?*

ANS. He does. The consecration of the fully saved, is an act constantly performing. Although

the heart is freed from sin, the increasing light flashed upon the conscience by the Holy Spirit, discloses inconsistencies, before regarded as innocent. When thus discovered, such diversions, resulting from weakness of understanding, or infirmities of the flesh, must be given up, or the joy and life of holiness will depart. "Let us therefore, as many as be perfect, be thus minded:" — to know the power of Christ's resurrection, the fellowship of His sufferings, etc.; — "and if in anything ye be otherwise minded, *God shall reveal even this unto you*" (Phil. iii. 15; 1 Cor. ix. 27).

QUES. *Does the Bible shine with a new meaning to the wholly saved?*

ANS. Yes. Passages before unintelligible, become plain. As hidden fountains unstopped, the larger promises leap forth into refreshing springs of life. The "pure in heart see God" in His Word, as never before (Matt. v. 8). "The secret of the Lord is with them that fear Him; and He will show them His covenant" (Psa. xxv. 14). "If any man will do His will, *he shall know of the doctrine*, whether it be of God" (John vii. 17).

Such a Christian will be "wiser than his enemies;" wiser than all merely theoretical "teachers;" wiser than "the ancients;" because his

willing mind and pure heart meditate upon God's testimonies (Psa. cxix. 97–100, 103, 104).

QUES. *What distinctive use of the Scriptures comes to the perfect man?*

ANS. Whenever a great need is felt in the soul, a satisfying promise is disclosed from the Word of God. The psalmist, who could not understand why the wicked were prosperous, and why he was "plagued and chastened" all the day, went into the sanctuary. There, through prayer and study, he learned the doleful end of the wicked, and concerning the righteous: "Thou shalt guide me with Thy counsel, and afterward, receive me to glory. Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee" (Psa. lxxiii.). Often, when great emergencies arise in the holy man's life, is the promise verified: "Call unto Me, and I will answer thee, and shew thee great and mighty [*marg., hidden*] things, which thou knowest not" (Jer. xxxiii. 3; Rom. xv. 4; Psa. xxxii. 8).

QUES. *Are the experiences of all Christians in the spiritual Canaan, similar?*

ANS. They are similar, but not identical. Some enjoy broader views, and larger possessions, than others. Even in the Canaan of Perfect Love, many Christians, like a part of the Israel-

ites in their Land of Promise, remain on lower planes, while others occupy the mountain heights. These latter comply with the glorious words: "Get thee up into the *high mountain;* lift up thy voice with strength; say unto the cities of Judah, Behold your God" (Isa. xl. 9)! The former, with less ardor, and more pensiveness, "pass through the valley of Baca." Their tears of sorrow for sinners, and for their own insufficiencies, become, as it were, a flood, filling the valley (Psa. lxxxiv. 6).

QUES. *Are the experiences of individual believers, always the same after Pentecost?*

ANS. Not by any means. While the perfect Christian is never deprived of a profound peace and rest of soul, which are a return for his complete surrender and trust; yet many times his trials and the machinations of the devil, make him pass through a Gethsemane of suffering. Then he cries out: "O my Father, if it be possible, let this cup pass from me" (Matt. xxvi. 39). At such times, he can assert, in some measure, with St. Paul: "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body" (2 Cor. iv. 8–10).

Ques. *What is the main dependence of the inhabitant of Beulah Land?*

Ans. Faith. Full salvation is both received and *retained* by faith. Feeling must never be substituted for implicit faith in God. "The just shall live by faith." A thousand uncertainties, as regards emotions, states, business affairs, etc., may lie in the Christian's path; but he can be positively certain of an abiding faith in Jehovah; without wavering, he can rest upon the Divine promises. Faith is the holy man's sheet anchor. It holds fast, when all else seems to be giving way (Rom. i. 17).

Ques. *What is the usual life of Canaan?*

Ans. It is a union of faith and happiness. The powers of the Trinity in the heart give such a stimulus to the life, that ordinary obstacles are easily overcome, and insurmountable ones are patiently endured. The life of holiness should be associated with the smiling countenance, the hearty laugh, the song of birds, the gladsome sunshine. When it becomes holy, the soul celebrates its nuptials with the Bridegroom, Jesus Christ: then, "My Beloved is mine, and I am His" (Cant. vi. 3). "Thy land shall be called Beulah; for the Lord delighteth in thee, and thy land shall be married" (Isa. lxii. 4).

QUES. *Is Christian perfection improvable?*

ANS. "It is so far from lying in an indivisible point, from being incapable of increase, that one perfected in love may grow in grace far swifter than he did before." It reaches forth unto those things which are before, and incites the Christian to "press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. iii. 13, 14).

QUES. *Should the perfect believer look for any radical change of the state of his heart, as in conversion and sanctification?*

ANS. He should not; for this is contrary to the teaching of Scripture. Those who teach that many radical steps, changing the soul's relation to God, must be taken subsequent to entire sanctification, do err. The Christian may explore and possess the whole Land of Canaan, but he must remain in the one land. "Every place that the sole of your foot shall tread upon, that I have given unto you, as I said unto Moses" (Josh. i. 3). Every experience of the pure in heart, is only a phase of the life in Canaan.

QUES. *Is it possible for the believer to have more than one outpouring of the Holy Spirit?*

ANS. The Pentecostal outpouring sanctifies his soul, but there may be successive fillings of

the Spirit for special emergencies. Some time after the day of Pentecost, it is said of the disciples: "And when they had prayed, the place was shaken where they were assembled together, and they were [once more] filled with the Holy Ghost, and they spake the word with [still greater] boldness" (Acts iv. 31).

CHAPTER XV.

BIBLE INSTANCES OF HOLINESS.

QUES. *Is it reasonable for seekers of holiness to look to the Scriptures for models of this grace?*

ANS. It is reasonable; and were such search not rewarded by finding instances of full salvation, the truth of the doctrine might be questioned. "For whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures, might have hope" (Rom. xv. 4; Heb. xi. 2).

QUES. *What proof exists that* ENOCH *was holy?*

ANS. The Bible records, that he walked with God three hundred years, and pleased God. His holiness fitted him for his translation to glory (Gen. v. 24; Heb. xi. 5, 6).

QUES. *Can you tell when* ABRAHAM *was justified, and when he was wholly sanctified?*

ANS. Abraham was justified by faith when he believed God's promise, that a son should be born to him, and he should become the father of many nations (Gen. xv. 6; Gal. iii. 6).

Years after this, God commanded Abraham to

walk before Him, and *to be perfect* (Gen. xvii. 2); and God gave him the covenant of circumcision, which spiritually signifies the total extirpation of the carnal nature (Gen. xvii. 10).

The proof that Abraham possessed a perfect heart, is seen in the willing offering up of his son Isaac. "By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises, offered up his only-begotten son" (Heb. xi. 15).

QUES. *What evidence of a double work does the Bible give in the case of* JACOB?

ANS. Jacob was converted in the wilderness, when awaking from the vision of the ladder, he said: "This is the house of God, and this is the gate of heaven." There Jehovah and Jacob covenanted together (Gen. xxviii. 12–22).

After twenty years of religious life, not altogether blameless, the patriarch was wholly sanctified at the brook Jabbok. Here he saw God "face to face," and as a prince, prevailed in prayer with Jehovah (Gen. xxxii. 28–30).

QUES. *Was* JOSEPH *a holy man?*

ANS. Joseph's life is without a flaw. He was a man of strong faith (Heb. xi. 22). God's Spirit filled his heart. "And Pharoah said unto his servant, Can we find such a one as this is,

a man in whom the Spirit of God is" (Gen. xli. 38)?

QUES. *Do the Scriptures point out two great spiritual epochs in the life of* MOSES?

ANS. They do. "By faith Moses," when forty years old, "refused to be called the son of Pharaoh's daughter" (Heb. xi. 24); but going forth to his people, defended a brother Hebrew, supposing the Israelites would understand by this how that God by His hand would deliver them (Acts vii. 25). After forty years more, in a most impressive manner, God in the "burning bush," called Moses to a life of perfect holiness; and commissioned him to lead the chosen people out of Egypt (Ex. iii. 1–10; Acts vii. 30–36).

QUES. *How does the Bible establish* JOSHUA'S *justification and sanctification?*

ANS. His justification is proved, by his faith in God's power to lead the Israelites into Canaan; and by his passionate appeal to the people to go over, and possess the land. "And Joshua the son of Nun, and Caleb the son of Jephunneh, rent their clothes" at the murmurings of Israel, and declared God's ability to conduct the people into the good land. "Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us; their defence is de-

parted from them, and the Lord is with us; fear them not" (Num. xiv. 6–9).

Joshua was shown the need of holiness when the pre-incarnate Christ, the Angel of the Lord, appeared to him near Jericho. "Joshua fell on his face to the earth, and did worship, and said unto Him, what saith my Lord unto His servant?" The command was given him: "Loose thy shoe from off thy foot; for the place whereon thou standest, is holy." This behest was the same as that given to Moses at the "Burning Bush;" and, like his predecessor, Joshua obeyed the command (Josh. v. 13–15).

QUES. *Was* SAMUEL *a holy man?*

ANS. In early life he obeyed the voice of God, and became a messenger from Jehovah, to the wicked house of Eli. "And Samuel grew, and the Lord was with him, and did let none of His words fall to the ground" (1 Sam. iii. 19).

Samuel's character afterward became so established, that he was "unblamable in holiness" (1 Thess. iii. 13). His pre-eminence is indicated in Jeremiah: "Then said the Lord unto me, Though Moses and Samuel stood before Me, yet My mind could not be toward this people" (Jer. xv. 1).

QUES. *Is* DAVID *an instance of the two-fold work, pardon and purity?*

ANS. When David was a shepherd lad, he wrote many psalms containing striking evidences of his reconciliation with God. In the fifty-first psalm, he not only prays for forgiveness for sins committed; but from a sense of need, goes to the root of the matter, and cries: "Wash me, and I shall be whiter than snow." "Create in me a clean heart, O God, and renew a right spirit within me" (Psa. li. 7, 10). This petition was certainly granted. The Scriptures say, that the heart of David was perfect with the Lord his God (1 Kings xi. 4).

Again, "David kept My commandments, and followed me with all his heart, to do that only which was right in Mine eyes" (1 Kings xiv. 8). Only once did he turn aside (1 Kings xv. 5).

QUES. *Was the prophet* ISAIAH *sanctified wholly?*

ANS. In his earlier prophecies, Isaiah speaks as a converted man. On one occasion, he had a vision of the Triune God in His essential holiness. In the presence of the "Holy, holy, holy Lord of hosts," the prophet confessed his uncleanness; when a seraph flew, "having a live coal in his hand, which he had taken with the tongs from off the altar. And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thy iniquity is taken away, *and thy sin purged*" (Isa.

vi. 1–6). The sublime scene can represent only the complete cleansing of the prophet's heart from sin in its every phase.

QUES. *Does* ELIJAH'S *life teach the same truth?*

ANS. The great prophet in his earlier ministry, was surely converted, but was subject to much despondency of spirits, and fear. He fled precipitately from the wrath of wicked Jezebel, and in the wilderness, "sat down under a juniper tree; and he requested for himself that he might die" (1 Kings xix. 4). Soon thereafter, at Horeb, he was sanctified much like the disciples at Jerusalem; — he heard a great wind; felt an earthquake; saw a fire. "After the fire, a still small voice." This voice of the Spirit wondrously affected Elijah, purifying, strengthening, and encouraging him. No record of fear or unbelief is found after this. The prophet henceforth lived a life of holiness until his translation to glory in a chariot of fire (1 Kings xix. 9–13; 2 Kings ii. 11).

QUES. *Does the New Testament establish the holiness of* ZACHARIAS?

ANS. It records, that Zacharias and his wife, Elisabeth, "were both righteous, walking in all the commandments and ordinances of the Lord, blameless."

When their promised son was named John, "his father Zacharias was filled with the Holy Ghost, and prophesied" (Luke i. 67).

This filling was a second distinct blessing, coming to the priest, purifying his heart, and illuminating his mind.

QUES. *Were the* DISCIPLES *converted before the day of Pentecost, and sanctified upon that day?*

ANS. The disciples were converted, because: their names were written in heaven; the devils were subject unto them; they had power to tread on serpents without hurt; the Gospel was revealed unto them, though babes in understanding (Luke x. 17–21).

Upon the Day of Pentecost, the disciples were "filled with tho Holy Ghost," according to the Saviour's promise. This baptism included the perfect sanctification of their hearts (Acts ii. 4; xv. 8, 9).

QUES. *Was* STEPHEN, *the proto-martyr, wholly saved?*

ANS. Four times in the short account of his service, it is said, he was "full of the Holy Ghost;" or an expression equivalent to this, is used (see Acts vi. 3, 5, 8; vii. 55).

QUES. *Did the* PEOPLE *in* SAMARIA *receive a double blessing?*

Ans. Yes. "Philip went down to the city of Samaria, and preached Christ unto them. And all the people with one accord gave heed unto those things which Philip spake." They had "great joy;" "believed concerning the kingdom of God, and the name of Jesus Christ, and were baptized, both men and women" (Acts viii. 5, 8, 12).

Afterward, Peter and John came, and prayed, "that they might receive the Holy Ghost." "Then laid they their hands on them, and they received the Holy Ghost" (Acts viii. 15, 17). Through Philip, the Samaritans were converted; through the apostles, they were wholly sanctified.

Ques. *Is* Cornelius *a notable instance of God's converting and sanctifying grace?*

Ans. He is. The Bible calls him "a devout man, one who feared God with all his house, which gave much alms to the people, and prayed to God alway." His prayers and alms were acceptable to God (Acts x. 2, 4). These things show that Cornelius was in a state of reconciliation with God through Jesus Christ.

In a vision, this man was divinely led to send to Joppa for Peter. The apostle Peter, also, in a vision, was shown the great fact that God is no respecter of persons.

He was commanded to go with the servants of

Cornelius, "doubting nothing." When he came to Cæsarea, Peter preached the Gospel with power. "While Peter yet spake these words, the Holy Ghost fell on all them which heard the Word" (Acts x. 44). Thus the fulness of the Gospel was communicated to the "many that were come together" in Cæsarea.

QUES. *Did* ST. PAUL *profess Christian perfection?*

ANS. He did. His conversion was so marked, none could doubt it (Acts xxvi). Three days after his conversion, he was "filled with the Holy Ghost;" — entirely sanctified (Acts ix. 17). Subsequently, it is repeatedly said of him, that he was "full of the Holy Ghost," or "filled with the Holy Ghost." The apostle definitely confessed Christian holiness to the Philippians: "Let us therefore, *as many as be perfect,* be thus minded" (Phil. iii. 15). No man could have written such epistles as Romans, Ephesians, Colossians, and 1 Thessalonians, containing such wondrous incitements to holiness, who was devoid of the experience.

QUES. *Did the apostle* ST. JOHN *testify to personal holiness?*

ANS. St. John unquestionably intended to declare his own holiness, when he wrote: "As He

[Christ] is, so are we in this world" (1 John iv. 17). John's First Epistle is really a letter on Perfect Love. Forty-seven times the word love, in some of its forms, is used. It is impossible to suppose that the writer's heart was not saturated with that Divine Love which he so graphically describes (1 John iv. 16–19).

QUES. *Did* ST. PETER *profess this experience?*

ANS. Yes, when he wrote: "Exceeding great and precious promises are given unto us; that by these ye might be partakers of the Divine nature" (2 Pet. i. 4). The drift of his epistles, is, to urge his followers to "be holy, as God is holy" (1 Pet. i. 15, 16).

The difference in Peter's personal experience before and after Pentecost, can only be accounted for on the hypothesis that a vast moral revolution took place in his heart when he was filled with the Holy Ghost. Before, he was unreliable, presumptuous, and weak. After, he was true in his devotion to Jesus, and brave as a lion (Matt. xxvi. 75; Acts iv. 19, 20).

QUES. *To sum up, what do the foregoing examples prove?*

ANS. This cloud of witnesses unquestionably establishes the fact, that a state of life can be reached in this world, in which sin in its being,

defilement, and guilt, may be utterly removed; and the heart filled with the perfect love and power of God (Rom. viii. 32).

CHAPTER XVII.

CAUTIONS AND DUTIES OF HOLINESS PROFESSORS.

QUES. *Does the success of the holiness cause depend largely upon the consistent lives of its possessors?*

ANS. Nothing can retard the triumphant advance of Christian perfection, if its advocates possess always the mind and walk of Christ. Conversely, vast injury may be done the cause, by inconsistencies in the lives of its professors. This last remark is true also of justification. Jesus instructs the Church: "Ye are the light of the world. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. v. 14, 16).

QUES. *In what spirit should Christians professing full salvation, receive advice?*

ANS. In the spirit of meekness, humility, and with a sincere desire to profit by the advice. The grace which bears criticism — especially harsh and adverse criticism — kindly and without irritation, evidences an advanced religious

state. "Charity beareth all things, endureth all things" (1 Cor. xiii. 7).

QUES. *Is Christian advice, properly tendered, beneficial?*

ANS. Every Christian, no matter what his advancement in knowledge and love may be, needs, upon occasion, to be warned. Ezekiel, as "a watchman unto the house of Israel," was commanded to "give them warning from Me" (Ezek. iii. 17).

St. Paul testified to the Ephesians: "I kept back nothing that was profitable unto you." "I have not shunned to declare unto you all the counsel of God." "Remember, that by the space of three years, I ceased not to warn *every one, night and day, with tears*" (Acts xx. 20, 27, 32).

QUES. *What is censoriousness?*

ANS. Censoriousness is the showing of a dictatorial and self-important spirit. Its slightest manifestation should be rebuked by the child of God. "My brethren, be not many masters, knowing that we shall receive the greater condemnation" (Jas. iii. 1). "Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than himself" (Phil. ii. 3).

Perfect love is compatible only with great

humility of spirit. The love which is "without dissimulation" makes Christians "kindly affectioned one to another, with brotherly love; *in honor preferring one another*" (Rom. xii. 9, 10, 3, 16).

Ques. *Will you define Antinomianism?*

Ans. Antinomianism is the rejecting of the law of commandments,— making void the law through faith. In emphasizing the idea of faith, it loses sight of the resultant doctrines of works. It tends to license and disorder, and has accomplished much harm to the Christian Church. "What shall we say, then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein" (Rom. vi. 1, 2, 15, 16; iii. 8)?

Ques. *What is Phariseeism?*

Ans. The opposite of Antinomianism; — depending for perfection upon works of self-righteousness, and not solely upon the merits of Jesus. All works of righteousness apart from Christ, are as filthy rags (Isa. lxiv. 6). "For I say unto you, that except your righteousness shall exceed that of the Scribes and Pharisees, ye shall in no case enter into the kingdom of Heaven" (Matt. v. 20). The righteousness which is acceptable to God, is that righteousness which is imparted to

the soul through faith in Christ; and that is manifest to the world by works of faith (Matt. xxiii. 13–33; Phil. iii. 9).

QUES. *How shall perfect Christians avoid fanaticism?*

ANS. Christians can be saved from this deadly blight on religion, by depending strictly upon the plain meaning of Scripture. Fanciful constructions on God's Word should be scrupulously avoided. Religious fanaticism is a frenzy, a species of madness. It is contrary to the "spirit of a sound mind," mentioned by St. Paul (2 Tim. i. 7). The believer can keep at a safe distance from fanaticism, by approaching the subject of salvation in a judicial frame of mind, asking the Spirit's guidance in all questions of duty and privilege (Isa. viii. 20; Luke xvi. 31).

QUES. *Should the fully saved be teachable?*

ANS. They should be willing to learn the truth from any source; should hear with patience and profit, the words of any accredited minister of the Gospel; remembering that God saveth by whom He will (Ex. iv. 13). "All of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble" (1 Pet. v. 5). The custom of some people professing holiness, of frequently

leaving their own churches, and attending other services, conducted, perchance, by irresponsible teachers of holiness, is to be deplored. The effects upon the ministry and laity thus deserted, is depressing. It is far preferable for wholly saved Christians to remain with the church in the wilderness, and to use their utmost efforts to lead the people over Jordan.

Ques. *Ought one perfect in love, to exercise charity?*

Ans. Charity is the bond of perfection. The advanced Christian will exercise it in all his thoughts, words, and deeds, regarding his fellowmen (Col. iii. 14). The spirit of watchfulness is necessary to repress the faintest inclination to advertise the faults of a weak brother. The perfect Christian must possess "fervent charity." This "will cover the multitude of sins" (1 Pet. iv. 8). Christian charity "hopeth all things" good of one (1 Cor. xiii. 7). "He that is void of wisdom, despiseth his neighbor: but a man of understanding, holdeth his peace" (Prov. xi. 12).

Ques. *Should those having the mind that was in Christ be diligent in good works?*

Ans. They should be foremost in every Christian and benevolent work; — attending upon the ordinances of grace, visiting the poor and sick,

supporting the Gospel, giving alms, and discharging the duties of citizenship. "Pure religion and undefiled before God and the Father, is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (Jas. i. 27).

Christians are exhorted to provoke one another "unto love and good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another" (Heb. x. 24, 25).

Concerning liberality, the injunction is: "Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (1 Cor. xvi. 2).

The duty of yielding obedience to civil government is plain: "Submit yourselves to every ordinance of man for the Lord's sake" (1 Pet. ii. 13, 14, 17). "Render to Cæsar the things that are Cæsar's, and to God the things that are God's" (Mark xii. 17).

Ques. *How can the perfect believer be saved from pride?*

Ans. By constantly watching and praying against it. The first pair fell through pride, and it has since been a favorite weapon of Satan, to injure and destroy the holy. "I fear, lest by

any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ" (2 Cor. xi. 3). The pure in heart may be tempted to think he has so much wisdom of the Spirit, that he is quit of all human instruction: as books, periodicals, sermons, etc. This opinion is the entering wedge to pride, which goeth before a fall (Prov. xvi. 18). Another manifestation of spiritual pride, is the presumption, that I am so holy that it is impossible to fall from grace, or to be tempted by Satan. Such a sentiment places the Christian on the crumbling edge of a yawning precipice of guilt and pollution. "Let him that thinketh he standeth, take heed lest he fall" (1 Cor. x. 12; Rom. xi. 20, 21).

QUES. *What is enthusiasm?* *

ANS. It is the daughter of pride; and consists in regarding visions, dreams, impressions, revelations, to be from God, when they may arise from the mind naturally, or may proceed from Satan. The only safe course is, to "Seek ye out the Book of the Lord, and read" (Isa. xxxiv. 16); and judge every impression by the plain interpretation of the Bible.

The example of those in Berea is to be com-

* *Enthusiasm* is sometimes used in a different sense: simply as a synonym for zeal.

mended: "They received the Word with all readiness of mind, and searched the Scriptures daily, whether these things were so" (Acts xvii. 11).

QUES. *Will you define bigotry?*

ANS. A Christian is bigoted when he believes that none are worthy of his love, companionship, and communion, save those who see and believe as he does. This view is entirely contrary to the spirit of Christianity. "We, then, that are strong, ought to bear the infirmities of the weak, and not to please ourselves" (Rom. xv. 1; xiv. 1). The Christly mind, like its Master, embraces the whole world in its love and sympathy. Holiness people have so much in common, and are frequently so violently opposed by the world and a formal church, that the temptation to become clannish and exclusive, is sometimes present. But this temptation should be always mightily withstood; and instead of being narrow and selfish in his fellowship, the man made perfect in love should strive to have sweet communion with all saints, and should compassionate and help the world lying in sin (Matt. xviii. 6).

QUES. *What is a Christian Church?*

ANS. A company of Christians united together, to be instructed out of the Holy Scriptures, and

to partake of the sacraments ordained by Christ. "Then had the churches rest throughout all Judea, and were edified: and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied" (Acts. ix. 31). "The Church of the living God is the pillar and ground of the truth" (1 Tim. iii. 15; Rev. i. 4).

QUES. *Does the New Testament recognize church government and organization?*

ANS. It does. St. Paul founded many churches, and organized them by ordaining elders and deacons, to superintend the affairs of the local churches. "I left thee [Titus] in Crete, that thou shouldest ordain elders in every city" (Tit. i. 5; see Acts xiv. 23).

QUES. *Is it the duty of every Christian to unite with the visible Church?*

ANS. That this is his duty, is made clear from the fact, that the early Christians, immediately after professing faith in Jesus, united with the organized church. "And the Lord added to the church daily, such as should be saved" (Acts ii. 47).

The Church, being Divinely appointed, it is incumbent upon believers to belong to it. The promise of vigorous spiritual life applies only to such. "Those that be planted in the house of

the Lord, shall flourish in the courts of our God" (Psa. xcii. 13).

The duties of the Christian best can be discharged, and his privileges are best enjoyed, by belonging to some branch of the evangelical Church. "Paul, an apostle, unto the churches of Galatia: grace be to you and peace from God the Father, and from our Lord Jesus Christ" (Gal. i. 3).

QUES. *What is schism?*

ANS. The word is from the Greek *schisma*, which signifies a rent or fissure. Applied to religious affairs, it means, rending the Church of Christ; either by wholly withdrawing from all communion with the great body of believers, and forming distinct connections for religious fellowship; or by some Christians becoming alienated in their hearts from their brethren. "That there be no schism in the body; but that the members should have the same care, one for another" (1 Cor. xii. 25).

The admonition of St. Paul is especially appropriate to-day: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, *and that there be no divisions among you;* but that ye be perfectly joined together in the same mind, and in the same judgment" (1 Cor. i. 10).

QUES. *Should holiness people use every caution*

to prevent strife and division in their several churches?

Ans. They should be the last to rend the Church of God, for this mangles and divides the very body of Christ. "The Church is His [Christ's] body" (Eph. i. 22, 23). If worldly-minded members oppose them, they should meekly submit to persecutions for Jesus' sake. If the great mass of Christians will not go over Jordan, the holiness minority, like Caleb and Joshua, should remain with the Church in the wilderness.

It is far better to stay in the organized church, and to leaven it with holiness, than, leaving the church which contains sound doctrines, to do an unscriptural and dangerous thing. It would be sad, indeed, if the apostle's doleful prophecy should refer at all to holiness people: "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them" (Acts xx. 28–30).

Ques. *Can the precious doctrine of being led by the Holy Spirit, be abused?*

Ans. It can be, and is, much abused. In many places the principle of *Quietism* so abounds, that testimony ceases, good works are largely given up, deadness characterizes social meetings, and the fervor and joyousness of Christian experience are wanting. There is no leading of the Spirit

which prevents Christians from being "instant in season, out of season" (2 Tim. iv. 2). Christians are commanded to be "always abounding in the work of the Lord" (1 Cor. xv. 58).

QUES. *Do uninterrupted transports belong to Christian perfection?*

ANS. No, but to angelic perfection; and are not to be expected on earth. The perfect Christian's life is that of faith. "We walk by faith, not by sight" (2 Cor. v. 7). This life consists in humbly bearing the cross of Christ. It is compatible with much human sorrow, distress, heaviness in temptation, and great fights of affliction; yet a serene joy and abiding peace, are the portion of the fully trusting child of God (1 Pet. i. 6–9).

QUES. *Is it right for the entirely sanctified to confess themselve sinners?*

ANS. The best Christian is only a sinner saved by grace (1 Tim. i. 15; Eph. ii. 8).

QUES. *Do those perfect in love have strong and sharp conflicts with Satan?*

ANS. They do, but these battles are generally of short duration. The adversary does not often attack the sanctified along the usual lines of temptation; but he comes in his *own person*, and suggests temptations suited to the exalted experience of the pure in heart, *i. e.*, pride, presump-

tion, impeccability, etc. Paul writes of the holy: "We wrestle not against flesh and blood; but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in heavenly places" (Eph. vi. 12).

QUES. *Should holiness professors keep mainly to the idea of heart* SANCTIFICATION?

ANS. Yes; the paramount work of grace in this world, is to cleanse the heart from sin; as the moral nature is the only place where sin can exist. "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies; these are the things which defile a man" (Matt. xv. 19, 20).

On the other hand, "With the heart man believeth unto righteousness" (Rom. x. 10). All blessing aside from heart purity, as physical healing, mental illumination, etc., are supplemental and secondary (John vi. 63).

CHAPTER XVII.

OBJECTIONS TO CHRISTIAN PERFECTION.

QUES. *Why do people object to Christian perfection?*

ANS. The common sources of the many objections, are: ignorance and misconception concerning the doctrine; the desire to live upon a low religious plane; and a blind conservatism to existing forms and experiences in the Church. "My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee" (Hosea iv. 6). "Now it is high time to awake out of sleep, for now is our [full] salvation nearer than when we [first] believed" (Rom. xiii. 11).

"Do I seek to please men? for if I yet pleased men, I should not be the servant of Christ" (Gal. i. 10).

QUES. *Does Christian perfection lead to pride?*

ANS. Impossible; for Christian holiness is perfect humility. St. Paul voices the experience of all who are really sanctified: "I have been with you at all seasons, serving the Lord *with all*

humility, and with many tears, and temptations, which befel me" (Acts xx. 18, 19). The perfect Christian attributes all his attainments to God's free and unmerited grace. His increased light discloses constantly his own utter unworthiness; so that he ever "humbles himself under the mighty hand of God," with the deepest self-abasement (1 Pet. v. 5, 6).

QUES. *Does perfect love encourage one to profess superior holiness to another?*

ANS. It cannot. Christian perfection is not Pharisaic, but consists in perfect poverty of spirit. "Blessed are the poor in spirit; for theirs is the kingdom of Heaven" (Matt. v. 3). The humble spirit is essential, both to entering into the kingdom of Perfect Love, and to abiding there. "The sacrifices of God are a broken spirit" (Psa. li. 17). Any one who, by word or act, attempts to make the impression that he is holier than his brethren, and thus parades his sanctity in a self-righteous spirit, is either deceived respecting his experience, or he is a hypocrite. God cannot abide a pharisaical profession. "To this man will I look, that is poor and of a contrite spirit, and trembleth at My Word" (Isa. lxvi. 2).

QUES. *Does Christian purity make the believer slight Christ?*

ANS. It is impossible for a man having perfect faith in Christ, to slight Him. As well might it be said, that perfect love to God, makes one hate Him. Christ is all in all to the pure in heart. He knows that he is only "complete in Him, who is the Head of all principality and power" (Col. ii. 10). To the perfect man, one word of Jesus is law so potent, that the willing slave (*doulos*) hastens to obey; one look is sufficient to arouse a flame of adoration and obedience, in the trusting heart. "As the eyes of servants look unto the hand of their masters; so our eyes wait upon the Lord our God" (Psa. cxxiii. 2; John xv. 4).

QUES. *Does Christian perfection supersede the use of watchfulness and mortification?*

ANS. No. If Adam and Christ needed to exercise watchfulness, so does the Christian. While sin may be dead in the believer, the devil is alive; and seeks to enter the pure heart through the five senses, and through the normal appetites of the child of God. The daily prayer of the perfect saint is: "Suffer us not to be led into temptation, but deliver us from the evil one (Matt. vi. 13; 1 Pet. v. 8, 9).

QUES. *Can a perfect Christian say, as Jesus taught: "Forgive us our trespasses as we forgive*

them them that trespass against us" (Matt. vi. 12)?

ANS. He may; for,

1. While he does not voluntarily transgress, yet he daily breaks, by omissions and mistakes, God's perfect law; and thus needs the atonement. (See Lev. iv. 27, 28.)

2. He is surrounded by sinners who daily trespass against him; and whom he is bound to forgive. "When ye stand praying, forgive, if ye have ought against any" (Mark xi. 25).

3. His love melts him into the mass of mankind. Feeling the enormous load of sins committed by his fellow-men, he bears their burdens before the throne, saying: "Forgive us our trespasses" (Matt. vi. 12; Rom. ix. 3).

QUES. *Do not some teach that the knowledge of indwelling sins tends to keep the soul humble?*

ANS. Yes; but this is a great error. Sin never humbled any soul. Satan is full of pride. Christ is our pattern of humility, and He "knew no sin" (2 Cor. v. 21). The soul gets humility by looking to Jesus on the cross; not by continuing in sin, that humility, and the other graces, may abound. The doctrine: "Let us do evil [and be evil], that good may come" (Rom. iii. 8), was most repugnant to St. Paul. He con-

sidered it a *slander,* that some reported him as teaching such a pernicious principle.

QUES. *Are not Christians perfect in Christ;—in His Person, and not in their own?*

ANS. Christians are perfect only in Christ, in the sense that they are perfectly grafted in Him, the True Vine, and derive, like vigorous branches, all power and grace to enable them to bring forth fruit unto perfection.

But Christians are *not* perfect only in Christ, in the sense that they cannot be perfect, by an inherent personal conformity to God's holiness.

"I am the Vine, ye are the branches: He that abideth in me, and I in Him [partakes of My nature, and has it incorporated as an essential part of his nature, like the branch], the same bringeth forth much fruit" (John xv. 5).

QUES. *What is Christ's imputed holiness?*

ANS. It stands for all the holiness the Christian possesses. He has no indwelling and personal holiness communicated to him directly by God's Spirit; but Christ's holiness, which the Father pleases only to see, covers, as with a garment, all manner of innate corruption in the believer's heart (Phil. iii. 9).

QUES. *How is this doctrine proved false?*

Ans. 1. If believers are perfect, because Christ is perfect *for* them, why does St. Paul exhort them to "perfect holiness in the fear of God, by cleansing themselves from all filthiness of the flesh and spirit" (2 Cor. vii. 1)?

Did not Christ perfect His own holiness? And will His personal sanctity be imperfect, until Christians have cleansed themselves from all defilement?

2. If believers were perfect in Christ's person, they would all be equally perfect, which is not the case. Some are confessedly babes, because they are carnal; while others give evidence of complete purity, and mature strength (1 Cor. iii. 1; Heb. v. 14).

3. Christ and His disciples taught the necessity of personal perfection. "Be ye therefore perfect, even as your Father which is in heaven, is perfect" (Matt. v. 48).

"That ye be blameless and harmless, the sons of God, without rebuke" (Phil. ii. 15).

Ques. *Is not the doctrine of imputed holiness, a dangerous one?*

Ans. It is: for to say that one has perfect chastity and temperance in Christ's person, opens the door to all forms of license and Antinomianism. Such persons "are prophets of the deceit of their own hearts" (Jer. xxiii. 26; Matt. vii.

22, 23). Many have stumbled over this rock of offense, and have brought reproach to the cause of Christ (Lam. ii. 14).

QUES. *Some persons contend that the Bible proves the constant presence of sin in man. For example, does not the Scripture say: "A just man sinneth seven times a day"?*

ANS. It does not. It says: "A just man falleth seven times." The words *a day*, are not in the text. Nothing is said of falling into sin. The meaning is, *falling into temporal affliction* (Prov. xxiv. 16; John xvi. 33).

QUES. *Does not the Apostle James say: "In many things we offend all"?*

ANS. Yes; but he refers to the "many masters," or teachers, whom God had not sent. That he cannot mean real Christians, is evident, for he instantly speaks of the man who "offends not," calling him "a perfect man" (James iii. 1, 2).

QUES. *What does St. John mean when he affirms: "If we say that we have no sin, we deceive ourselves"?*

ANS. The tenth verse establishes the meaning of the eighth: "If we say that we have no sin" in the former, being explained by, "If we say that we have not sinned," in the latter verse.

The apostle regards all men naturally as sinners, and all accountable persons as actual transgressors. But that this sinful state and practice may be utterly removed, is abundantly proved by the glorious seventh and ninth verses. "The blood of Jesus Christ His Son cleanseth us from all sin"; and "If we confess our sins, He is faithful and just to forgive us our sins, *and to cleanse us from all unrighteousness*" (1 John i. 7–10).

QUES. *Do not some oppose the doctrine of entire sanctification, through policy?*

ANS. They do. They fear the taunts of sinners, the displeasure of the worldly-minded professors, the loss of favor of those in authority, the opposition of human creeds and confessions of faith. They shrink from enduring, like their Saviour, "the contradiction of sinners against themselves" (Heb. xii. 3). Like the parents of the blind man whom Jesus healed, many Christians fear the authorities of the synagogue. From this cause they repudiate the doctrine of holiness (John ix. 22).

Even the *credo* of the church is false and injurious, unless based upon the infallible Word of God, plainly interpreted. We believe the foregoing chapters show that the Scriptures clearly teach the necessity and privilege of Christian holiness. Hence, neither preconceived notions,

the various methods of religious training, nor formulated creeds, which deny Christian perfection, should prevent the believer from pressing into this desirable experience. Men should not love the praise and works of men more than the praise and Word of God (John xii. 43).

Ques. *Does the preaching of Christian perfection produce division in the Church?*

Ans. By no means. Real holiness is the great agency which will bring together in one, all who are in Christ Jesus. That this is the aim of entire sanctification, is evident from the Saviour's prayer: "Sanctify them through Thy truth." Why? "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us" (John xvii. 17, 21). Perfect love makes Christians "walk worthy of the vocation wherewith they are called"; and enables them "to keep the unity of the spirit in the bond of peace" (Eph. iv. 1, 3).

The discussion of the doctrine in a given community where it has not been known, will necessarily produce agitation, inquiry, and possibly, opposition by some church members, who will not accept the doctrine. But those possessing the beauty of holiness, will walk "with all lowliness, and meekness, with long-suffering, forbearing one another in love" (Eph. iii. 2).

QUES. *Do some sincere Christians fear that Zion may be injured by inconsistencies among holiness people?*

ANS. Such reasoning applies with equal force to the professors of the doctrine of justification. When a man's testimony to Christian perfection is backed by a living experience, his life is unrebukable before men; and his conscience is void of offense toward God (Acts xxiv. 16). If his life be otherwise, the man is to blame, not the doctrine. "For our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake" (1 Thess. i. 5; 1 Cor. iv. 9–16).

QUES. *Is not much of the opposition the result of ignorance as to what is meant by the doctrine?*

ANS. Assuredly it is. When the doctrine is stated in a Scriptural manner; — placed not too high, nor too low; but made to consist in a man loving God with all his heart, and his neighbor as himself; — it commends itself to the reason and conscience of all true Christians. "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments; for this is the whole duty of man" (Eccl. xii. 13). All the commandments are included in the law of love to God and man (Matt. xxii. 40).

QUES. *Do not objections arise often from the heart, more than from the intellect?*

ANS. Yes. The heart of the incomplete Christian may often love to cherish many things incompatible with perfect love to God. Multitudes try to refute Christian perfection because the doctrine rebukes the inconsistencies of their lives. With what force and propriety do the warnings to the churches of Asia apply to many Christians to-day! "Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God" (Rev. iii. 2). An outright sinner is more acceptable to God than a make-pretence believer. "I would thou wert cold or hot. So, then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth" (Rev. iii. 15, 16). The safest and best condition for the Christian, is, to be always on fire of the Holy Ghost (Acts ii. 3, 4).

QUES. *Does the objection, that the majority of Christians do not profess the doctrine, militate against Christian perfection?*

ANS. The doctrine stands, not upon the past or present attainment of the Church, but upon God's own Word. By this standard, the truthfulness of the doctrine should be tested. But the

testimony of a thousand persons, opposing entire sanctification, who have no experimental knowledge of the doctrine, is not to be compared to the testimony of ten men, who know by the direct witness of the Holy Spirit, that they are freed from all sin. "If any man will do His will [which will is man's sanctification], he shall know of the doctrine, whether it be of God" (John vii. 17; 1 Thess. iv. 3).

QUES. *Are objections to holiness which are founded in self, perilous?*

ANS. Professed Christians should exercise great caution in opposing holiness, for it is the choicest flower that blooms in earth or heaven. Any objections which are based upon selfishness, can only result in great detriment to the individual; and, if entertained by many, to the Church. Persistent opposition to full salvation, will surely break down the altars of Zion, extinguish her fires, silence her hallelujahs, and destroy her influence as a soul-saving institution (Isa. i. 13–18).

CHAPTER XVIII.

COUNSELS TO JUSTIFIED CHRISTIANS.

QUES. *Is the justified believer safe until he has obtained Christian perfection?*

ANS. He is safe so long as he presses after holiness; otherwise, he is in great danger of falling into a backslidden state.

The writer to the Hebrews, showing that God was grieved with Israel, because of her unbelief, which distrust kept the people from entering into the land of rest, affirms: "For we are made partakers of Christ, if we hold the beginning of our confidence, steadfast unto the end" (Heb. iii. 14–18). "Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it" (Heb. iv. 1–3).

QUES. *Are imperfect Christians in a damnable state?*

ANS. So long as a believer pants for perfect holiness, he is secure. Being in the way of duty, should death come suddenly, *more suddenly* would God bring him to a state of holiness. In such a case, the Almighty "will perfect that which con-

cerneth me" (Psa. cxxxviii. 8; **Phil. i. 6; 1 Thess. v. 23, 24)**

But should the justified deliberately refuse to perfect holiness in the fear of God, "the light that is in him" would go out in eternal "darkness" (Matt. vi. 23).

QUES. *Do those believers who reject entire sanctification, dishonor Christ?*

ANS. They do; for their denial of the doctrine, implies that Jesus cannot save the soul from all sin, and continue it in this blessed condition; thereby making Satan superior to Christ.

On the contrary, the Redeemer is *stronger* than the *strong man*, and can both bind him, cast him out, and spoil his kingdom in the human soul (Matt. xii. 29). To "destroy the works of the devil," root and branch, was the purpose for which the Son of God became incarnate (1 John iii. 8).

QUES. *Do incomplete Christians miss much by neglecting to obtain full salvation?*

ANS. They miss a very heaven in which to go to heaven; — that settled righteousness, peace, joy, and love in the Holy Ghost, which every believer may possess (Rom. xiv. 17). The recompense for self-crucifixion, is the *life more abundant* with Christ. He who loses his life

utterly, so far as selfishness is concerned, shall find a glorious resurrection life in Jesus; bringing peace, passing all understanding (Phil. iv. 7), and "joy, unspeakable and full of glory" (1 Pet. i. 8; Matt. xvi. 25).

QUES. *What place in heaven will the Christian, imperfect till death, occupy?*

ANS. An inferior place. He cannot shine as a star of the first magnitude. In heaven, "one star differeth from another star in glory" (1 Cor. xv. 41). He will be less glorious than Socrates or Melchisedec, who were perfect in their dispensations. "Unto whomsoever much is given, of him shall be much required" (Luke xii. 48). Only to those who live up to the full light of grace they have, *or may have*, "shall an entrance be ministered *abundantly*, into the everlasting kingdom of our Lord" (2 Pet. i. 11).

QUES. *Will one walking in the clear experience of justification normally, pant after perfect holiness?*

ANS. He will; for the justified believer is constrained by the love of God, to be fully renewed in the image of Christ. He will naturally hunger and thirst after perfect righteousness — full conformity to God's will and nature — desiring above all things to be filled with all the ful-

ness of God (Matt. v. 6; Psa. xlii. 1, 2). When this desire is not fixed in the soul, something is wrong with the Christian's knowledge or experience.

QUES. *What method ought a sincere Christian to pursue, who has doubts concerning this doctrine?*

ANS. He should lay aside prejudice, and all notions concerning the doctrine arising from mere human speculation; and, with a prayerful spirit, he ought to study the whole subject by the light of the Bible. "To the law and to the testimony; if they speak not according to this Word, it is because there is no light in them" (Isa. viii. 20). The Word of God, prayerfully and diligently studied, will surely destroy every refuge of lies, every artifice of scepticism, and every quibble and doubt respecting Christian purity. This Word should be the first and last appeal, both of the teacher and learner of holiness. "Ye shall know the truth, and the truth shall make you free" (John viii. 32).

QUES. *Do not many hesitate to accept Christian perfection, because it implies so much?*

ANS. Many draw back from the blessing, because the doctrine demands and promises very much. But the believer should remember, that while the uttermost salvation is made on a mighty

scale, it is the common heritage of every willing child of God; and it is his blood-bought privilege and duty, to accept it. "He is able to save to the uttermost, them [*every one*] that come unto God by Him" (Heb. vii. 25).

The march of the whole army of Israel across Jordan into Canaan, is a type and a prophecy of the good time coming, when the Church of God as a whole, will go up and possess the land of Christian perfection (Josh. i. 2). A holy life demands only that the soul shall move on that plane of existence which God has provided in the creation and redemption of man. No Christian, then, should fear to "stand perfect and complete in all the will of God" (Col. iv. 12).

Ques. *The converted man may ask the following questions: "Can I keep the great blessing of perfect love, should I once obtain it?"*

Ans. God, by means of this blessing, will keep you. It is His prerogative to preserve you blameless; it is your duty to trust His grace moment by moment. "The Lord bless thee, and keep thee" (Num. vi. 24). "Thou shalt hide them in the secret of Thy presence, from the pride of man; Thou shalt keep them secretly in a pavilion, from the strife of tongues" (Psa. xxxi. 20). The *believing* man can have perfect assurance that God will keep that which he commits to Him "against that day" (2 Tim. i. 12).

The One, mighty to save, is also "able to keep you from falling, and to present you faultless before the presence of His glory, with exceeding joy" (Jude xxiv).

QUES. *"Shall I not be exposed to the shafts of ridicule, and even to the venom of former friends?"*

ANS. You may be so exposed; but remember, you can do all things through Christ strengthening you (Phil. iv. 13). Jesus was more bitterly opposed by the Jewish Church, than by the Gentile world. "Yet He opened not His mouth" (Psa. xxxviii. 13).

"When He was reviled, He reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously" (1 Pet. ii. 23).

If Christ was "reproached" for establishing a kingdom of holiness on earth (Rom. xv. 3), shall not you, who are a partaker of this kingdom, bear the reproach for His sake? Unless you "suffer with Him," you cannot reign with Him" (2 Tim. ii. 12).

QUES. *"But, I don't believe the doctrine?"*

ANS. Do not say such a thing; for this cuts you off at once from all hope of obtaining the blessing. "Unto them that are unbelieving, is nothing pure" (Tit. i. 15). Confess that you do

not fully comprehend the doctrine; but that, in a teachable spirit, you are seeking for light on the subject; that "ye be not unwise, but understanding what the will of the Lord is" respecting Christian perfection (Eph. v. 17).

No doctrine of the Bible, especially entire sanctification, can suffer from the most scrutinizing and persistent investigation. If you will approach the subject with an unbiassed mind, and with a deliberate resolve to arrive at the truth, howsoever condemning and unpalatable the truth at present may appear, you will find at last: "This is the will of God, even your sanctification" (1 Thess. iv. 3).

Ques. "*Is not the crucifixion of the 'old man' a painful process?*"

Ans. Death to sin will involve conflict and suffering; but the risen life with Jesus, will compensate a thousand times for the sacrifice made.

The blissful consciousness of purity cannot be felt until the saving faith is exercised. Who would not pay the price, if the mortification of spirit and body pressed the man to the bottom of a sepulchre, deep as hell, and black as Egyptian darkness, to gain the glorious experience possessed by St. Paul: "I am crucified with Christ: nevertheless, I live; yet not I, but Christ liveth

in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me" (Gal. ii. 20).

QUES. *Should the justified Christian testify in public?*

ANS. He should gladly declare what God has done for him, although his experience may not be so advanced as that of many Christians around him. All believers are commanded to let their spiritual light shine before men (Matt. v. 16). The tendency shown by many genuine children of God, who have not yet reached the plane of perfect love, to forbear to testify for Christ in the presence of the wholly sanctified, is greatly to be deplored. It is certainly a grief to the fully saved. Even babes in Christ should shout: "Hosanna to the Son of David" (Matt. xxi. 9)!

"I will declare Thy name unto my brethren; in the midst of the congregation will I praise Thee" (Psa. xxii. 22, 25).

While panting for perfect renewal in the image of Christ, let the child of a King honor Him by declaring joyfully what He hath done for the redeemed soul (Psa. lxvi. 16).

CHAPTER XIX.

HOLINESS DEMANDED

QUES. *Does God require His people to be holy?*

ANS. Yes; and He rightly grounds this demand on His own essential and eternal holiness: "Be ye holy, for I am holy" (1 Pet. i. 16; Lev. xi. 44).

QUES. *Do the Scriptures teach the need of men being holy?*

ANS. This is the burden of their instruction: "All Scripture is given . . . that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. iii. 16, 17).

QUES. *How is holiness taught in the Mosaic writings?*

ANS. The tabernacle and temple services of the Jews were vivid object lessons, intended to impress the people with a sense of their sinfulness, and the need of purity. The types pointed to the great Antitype, who should "take our sins" (1 Jonn iii. 5). "He [Moses] spoke of Me" [Christ] (John v. 46).

The author of Hebrews, in a cogent argument,

shows that the blood of bulls and goats cannot remove sin; but by Christ performing the Father's will, "we are sanctified through the offering of the body of Jesus Christ once for all" (Heb. x. 4–10).

QUES. *What is the central idea of the Prophetic Books?*

ANS. These oracles of God, by commands and promises, enforce the necessity of personal sanctity; and point to the blessed consummation when universal holiness shall prevail, "as the waters cover the sea" (Isa. xi. 9). "In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar" (Zach. xiv. 20; Ezek. xxxvi. 25).

QUES. *Does the Gospel corroborate the earlier teachings?*

ANS. The Gospel in disclosing the idea of holiness, as compared to the law and the prophets, is like a full-blown rose unfolded from the bud; or like the noon-day sun, arising from the twilight of the morning. Christ is the incarnation of holiness. Not only do His teachings, and those of the apostles, clearly present this central idea of Christianity; but Christ in His person and life, becomes an example of purity, which

forever is the standard which His followers should strive to reach. "Let this mind be in you, which was also in Christ Jesus" (Phil. ii. 5). "As He is, so are we in this world" (1 John iv. 17).

QUES. *What is the present great need of the Christian Church?*

ANS. To fill out the Divine pattern: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises (*marg., virtues*) of Him who hath called you out of darkness, into His marvellous light" (1 Pet. ii. 9). The voice of the Spirit calls to Zion, to cleanse herself "from all filthiness of the flesh and spirit, *perfecting holiness in the fear of God*" (2 Cor. vii. 1).

QUES. *Is there danger that other things may be substituted for deep spirituality in the Church?*

ANS. Yes. The history of Christianity sadly proves that many turn aside from the simplicity and power of the Gospel. Thus they "make shipwreck of faith" (1 Tim. i. 19). They "have a form of godliness, but deny the power thereof" (2 Tim. iii. 5).

QUES. *What agencies, now existing, hinder and destroy vital piety?*

ANS. Ritualism, pride in costly church archi-

tecture, neglect of the poor, ecclesiasticism, complicated church machinery, essay-preaching, worldliness, serving tables, intellectual *culture* supplanting emotional religion, servile work, as opposed to glowing testimony. "To obey [God's command to be holy], is better than [unspiritual] sacrifice, and to hearken, than the fat of rams" (1 Sam. xv. 22; 2 Cor. iii. 6).

QUES. *Should ministers be holy?*

ANS. It is impossible for them to be fully equipped for their high vocation, without receiving the outpouring of the Holy Spirit.

Christ's words apply essentially to them today, as to the apostles: "Tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke xxiv. 49). "But ye shall receive power, after that the Holy Ghost is come upon you" (Acts i. 8).

QUES. *Will you mention one reason why ministers should enjoy entire sanctification?*

ANS. They need this blessing to enable them to "declare all the counsel of God" to their people. Ministers cannot lead their flocks effectually beyond the plane of religious experience which they, the pastors, occupy. "Brethren, I beseech you, be as I am" (Gal. iv. 12).

QUES. *Is there another cause why ministers should receive the Holy Ghost?*

ANS. They have peculiar trials and responsibilities, growing out of their calling; not the least of which is, "the care of all the churches" (2 Cor. xi. 28). Hence, they require the grace of perfect love, to keep them serene, steady, humble, discerning, diligent, and Christlike. In the midst of the deepest afflictions, and greatest exigencies, the fully-baptized man of God can say with St. Paul: "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus" (Acts xx 24).

QUES. *Does perfect love, possessed by the minister, increase his power in winning souls?*

ANS. Perfect love is so essential to ministerial success in saving sinners, that it is questionable whether any, save a fully anointed soul, should break the bread of life to a perishing world. The Bible's description of pulpit fitness, is most striking: "Who shall ascend into the hill of the Lord? or who shall stand in His holy place? *He that hath clean hands, and a pure heart*" (Psa. xxiv. 3, 4).

David prayed: "Create in me a clean heart, O God; and renew a right spirit within me." "*Then will I teach transgressors Thy ways; and*

sinners shall be converted unto Thee" (Psa. li. 10, 13).

QUES. *If all God's ministers were baptized with the Holy Spirit, what would be the result?*

ANS. The Scripture would be fulfilled: "One shall chase a thousand, and two, put ten thousand to flight" (Deut. xxxii. 30; Josh. xxiii. 10).

Pentecost would be repeated again and again, and the grand prophecy would soon be verified: "As truly as I live, all the earth shall be filled with the glory of the Lord" (Num. xiv. 21). "Blessed be His glorious name forever; and let the whole earth be filled with His glory. Amen, and amen" (Psa. lxxii. 19).

QUES. *Why ought the lay-member to be holy?*

ANS. Primarily, because God commands him to be holy. He cannot ignore this command, without great loss (1 Pet. i. 16).

QUES. *Will a pure heart deepen his experience?*

ANS. Amazingly. He will comprehend vast breadths, and lengths, and depths, and heights of God's love, to which, before, he was a stranger (Eph. iii. 18, 19).

QUES. *How will it affect his outward conduct?*

ANS. Holiness will permeate all his business, social, domestic, and political relations. Whether

he eats, or drinks, or whatsoever he does, he will "do all to the glory of God" (1 Cor. x. 31). The rule of his life will be: "That God *in all things* may be glorified through Jesus Christ" (1 Pet. iv. 11; Col. iii. 17).

QUES. *Will entire sanctification increase the layman's faithfulness to the church?*

ANS. His fidelity to Zion will be largely augmented. Holiness is a force which pushes Christians into new and broad avenues of activity. The work of faith, and labor of love, becomes a glorious luxury. The holy men of a church are to be relied on at all times; — in social meetings, and in all the means of grace, in works of benevolence, and in all circumstances where conservatism, self-sacrifice, and endurance, are required. They are God's picked soldiers; always ready for the brunt of the battle, if God shall call; or equally willing, if commanded, to "abide by the stuff" (1 Sam. xxv. 13).

"The zeal of Thine house hath eaten me up" (Psa. lxix. 9).

QUES. *In what do the pure in heart especially excel?*

ANS. In prophesying,— witnessing to the cleansing and keeping power of Christ's blood. Universal holiness in the Church would answer

the prayer of Moses: "*Would God that all the Lord's people were prophets,* and that the Lord would put His Spirit upon them" (Num. xi. 29).

QUES. *Is Christian perfection demanded in the Church at large?*

ANS. Yes. It is God's will that all Israel shall pass over Jordan into the Land of Promise. To reason that only a select few can receive the blessing of a clean heart, is a snare of the devil.

When all God's people, taught of this doctrine, shall experience full salvation, then great shall be the peace of His children (Josh. i. 2; Isa. liv. 13).

QUES. *Does the world require the Church to be holy?*

ANS. The unregenerate world lieth in darkness. Wicked men can be saved by the Church, only in proportion as Zion is pure.

Power, is the resultant of purity. The millions of hell-bound souls, should move the Church mightily to cry out for holy power. "For we know that the whole creation groaneth and travaileth in pain together until now" (Rom. viii. 24). Who can deliver the wretched sinner from the body of death (Rom. vii. 24), save the Christian Church, co-operating with the Holy Spirit?

When the spiritual Zion obeys the call to be

holy, millions of sinners shall be saved, as "brands plucked out of the fire" (Zach. iii. 2).

QUES. *What great facts emphasize the need of universal holiness?*

ANS. Heaven, Hell, the Incarnation, Gethsemane, Calvary, fleeting time, the Judgment Day, ETERNITY.

"I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works" (Rev. xx. 12).

"And these shall go away into everlasting punishment; but the righteous, into life eternal" (Matt. xxv. 46; Rev. xxi. 1, 2).

CHAPTER XX.

THE DIVINE FACTORS IN THE WORK OF CHRISTIAN PERFECTION.

QUES. *How many Divine dispensations have there been?*

ANS. Three. That of the Father: "In the beginning, God created the heaven and the earth" (Gen. i. 1).

That of the Son: "Grace and truth came by Jesus Christ" (John i. 17).

That of the Holy Spirit: "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you" (John xvi. 7).

QUES. *What was the great characteristic of the Father's dispensation?*

ANS. God the Father is revealed as the Author and Dispenser of LAW. "From His right hand went a fiery law for them" (Deut. xxxiii. 2). "The law was given by Moses" (John i. 17).

QUES. *What is the leading idea of the Son's dispensation?*

ANS. Christ's dispensation is one of GRACE.

"Ye are not under the law, but under *grace*" (Rom. vi. 14). "As sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord" (Rom. v. 21; ii. 24).

QUES. *What constitutes the central thought of the Spirit's dispensation?*

ANS. He is "the Spirit of TRUTH." It is the Spirit's mission to disclose the Father's law, and the Son's grace, to the mind; and to impart them to the believing heart. "When He, the Spirit of truth, is come, He will guide into all truth" (John xvi. 13).

QUES. *Will you tell the duration of the three dispensations?*

ANS. The Father's continued from creation's morning, until Christ's baptism in Jordan: "Hezekiah prayed before the Lord,— Thou art the God, even Thou alone, of all the kingdoms of the earth; Thou hast made heaven and earth" (2 Kings xix. 15).

The Son's dispensation was brief, lasting from His anointing, at the beginning of His ministry, to the Day of Pentecost. After His baptism in Jordan, Jesus "saw the Spirit of God descending like a dove, and lighting upon Him; and lo, a voice from heaven, saying, This is My beloved

Son, in whom I am well pleased" (Matt. iii. 16, 17). Christ's personal ministry closed with His ascension to heaven, and the outpouring of the Holy Spirit (John xiv. 26).

The Spirit's administration, commencing at Pentecost, will endure to the end of time. "They were all filled with the Holy Ghost" (Acts ii. 4). The Comforter is to abide with the Church forever (John xiv. 16).

QUES. *Under what dispensation do believers now live?*

ANS. Under the Spirit's dispensation, which is both the last and the best. "It shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh; and your sons and your daughters shall prophesy," etc. (Acts ii. 17, 18; Joel ii. 28, 29).

QUES. *In a given dispensation, were the other two Persons in the God-head, entirely inactive?*

ANS. They were active, but in a more concealed and mysterious way. The Son and the Spirit operated in the Father's dispensation; but not as in their own. The pre-natal Christ, as the Angel of the Covenant, was God's Messenger to the Israelites; but not as a *Saviour* (Ex. xv. 19). So David prayed: "Take not Thy Holy Spirit from me;" showing that the Third Person, in

some of His offices, operated in the first dispensation (Psa. li. 11).

But the Father was the great Mover of events in His own times; and so of the other Persons in their dispensations.

QUES. *Is the Holy Spirit much ignored to-day?*

ANS. The Church at large, attributes to the Father and to the Son, proper honor, dignity, and authority; but the Third Person, the Holy Spirit, is often ignored, as to His Divinity, Personality, and offices. This is a great offense. "Grieve not the Holy Spirit of God" (Eph. iv. 30).

QUES. *What proofs exist that the Holy Spirit is a real Person?*

ANS. He possesses all the marks of personality known to the Father and the Son. He is represented by personal pronouns (John xvi. 7). He *sends* men on various missions, and he *speaks:* "The Holy Ghost *said*, separate me Barnabas and Saul, for the work whereunto I have called them. So they, *being sent forth by the Holy Ghost*, departed" (Acts xiii. 2, 4).

QUES. *What evidences are there that He is Divine?*

ANS. The Holy Ghost can be *sinned against:* "He that shall blaspheme against the Holy Ghost, *hath never forgiveness*" (Mark iii. 28, 29).

He is *prayed to* in the apostolic benediction (2 Cor. xiii. 14). Believers are *baptized* in His name, equally with that of the Father and the Son (Matt. xxviii. 19).

QUES. *What special manifestations of the Spirit are apparent in His own dispensations?*

ANS. The Holy Spirit is the abiding Comforter (John xiv. 16). He leads willing believers into all truth, by taking the words of Jesus, and revealing them unto saints. Thus the Third Person glorifies the Second (John xvi. 13, 14).

The Spirit dwells in the wholly sanctified, as a real, felt Personality. "Hereby we know that He abideth in us, by the Spirit which He hath given us" (John iii. 24; iv. 13; v. 6).

QUES. *In the work of Christian perfection, what part does the Father take?*

ANS. God the Father, by position, is the Head of the Holy Trinity; yet the Three Persons are equal. His infinite and incomprehensible love, is the source whence flows to man all the benefits of the atonement.

This love prompts the gift of the Son and of the Holy Spirit. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life" (1 John iii. 16). "Herein is

love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins" (1 John iv. 9, 10).

QUES. *In the plan of man's perfect salvation, what is the office of the Son?*

ANS. Jesus voluntarily surrendered Himself to die on the cross; that by His sufferings and death He might make to Divine justice, a full, free, and sufficient sacrifice and satisfaction for the actual and indwelling sins of the race.

His sacrifice is the procuring cause of man's uttermost salvation. Mankind now have "boldness to enter into the holiest by the blood of Jesus"; and consecrated souls may "draw near" to the propitiatory "with a true heart, in full assurance of faith" (Heb. x. 19–22).

QUES. *Will you name the offices of the Third Person, in man's restoration?*

ANS. The Holy Spirit is the Administrator of the benefits of the atonement, in the general Church, and in the individual heart. He is the personal Successor of the Lord Jesus Christ. The Saviour's words are plain: "If I depart, I will send Him [the comforting Spirit] unto you" (John xvi. 7).

QUES. *What are the distinct operations of God's*

Spirit in the soul before entire sanctification is reached?

Ans. The Spirit awakens the slumbering heart, regenerates the soul, and directly witnesses to the new birth (John iii. 5, 6; Rom. viii. 15). He implants Divine graces in the regenerated man, and nourishes them (Eph. v. 22, 23). He convicts the believer of the need of perfect renewal in Jesus Christ. "The Spirit searcheth all things, yea, the deep things of God" (1 Cor. ii. 10); showing to man, first, his need of Christian perfection; then, accomplishing the work.

Ques. *How does the Spirit entirely sanctify the soul?*

Ans. The moment a believer trusts God for the blessing of a clean heart, the Holy Spirit applies the shed blood of Jesus, which cleanses the heart from inbred sin; then the sanctifying Spirit, as a Divine Personality, enters the soul, thus emptied of all sin, and fills it with His illuminating presence (Acts ii. 4; xv. 9).

Ques. *In what manner does "the blood cleanse from all sin"?*

Ans. The blood of the Lord Jesus Christ is the meritorious cause of man's sanctification. The shed or sprinkled blood of Jesus, everywhere in Scripture, represents the virtue of Christ's

atonement. It is the element, which, directly applied to the heart, washes it from the defilement of sin. "Wherefore Jesus also, *that He might sanctify the people with His own blood*, suffered without the gate" (Heb. xiii. 12).

Men are redeemed throughout the whole extent of their restoration, not "with corruptible things," "but with the *precious blood of Christ*" (1 Pet. i. 18, 19. See also Heb. ix. 13, 14; xii. 24).

QUES. *In what sense are Christians sanctified by the Word of Divine Truth?*

ANS. The Word of God is the medium through which the grace of Jesus is communicated to the soul by means of the sanctifying Spirit.

When Jesus prays: "Sanctify them through Thy truth; Thy Word is truth" (John xvii. 17), He would have His disciples' minds and hearts so illuminated by Divine Truth, that floods of sanctifying grace might flow over them; the Word serving as a conduit, or channel, to convey the cleansing tide.

This is the meaning of Christ's words: "Now ye are clean through the word which I have spoken unto you" (John xv. 3).

QUES. *What does St. Paul mean in Ephesians* i. 13, *when he speaks of believers being "sealed by the Holy Spirit"?*

Ans. This sealing appears to be a work performed by the Holy Spirit upon the heart, subsequent to its purification. It seems to include both the fruit and witness of perfect love; and that in a higher degree than the Christian experiences when he is first renewed in love. The thought is: The Spirit impresses upon the heart God's perfection, to the extent that man can receive it. The "Spirit of promise" signifies that more things are in reservation for the Christian; — more light, the redemption of his body, completeness in being; all wrought by this selfsame Spirit.

"In whom [Christ] also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory" (Eph. i. 13, 14). The expression: "The earnest of our inheritance," slightly changed to, "The earnest of the Spirit," in 2 Cor. i. 22, and chap. v., verse 5, may indicate that God gives to particular persons the assurance that they will never fall away (John vi. 27).

Ques. *What does* FIRE *as a symbol of the Holy Spirit, signify?*

Ans. It typifies the *consuming* of sin in the soul, and the *enlightening* of the understanding. Christ's mission was to baptize men "with the

Holy Ghost, and with fire" (Matt. iii. 11; Acts ii. 3; Mal. iii. 2, 3).

QUES. *What does* WATER *symbolize?*

ANS. Water is an emblem of the *life-giving* and *nourishing powers* of the Spirit.

"Jesus cried: He that believeth on Me, out of his belly shall flow rivers of living water. But this spake He of the Spirit, which they that believe on Him, should receive" (John vii. 37–39).

QUES. *Is* WIND *a type of the Spirit's operation on the human heart?*

ANS. The word wind in Greek, is PNEUMA, which means "breath," or "spirit." It is the name of the Third Person, and symbolizes the *inbreathing of supernatural life* to the soul. In Paradise, after forming man's body of the dust of the ground, God "breathed into his nostrils the breath [or spirit] of life; and man became a living soul" (Gen. ii. 7). In regeneration, or the second birth, Jesus represents the Spirit's work by wind. (See John iii. 8). Wind, again, becomes the emblem of the Spirit in His sanctifying agency (Acts ii. 2).

QUES. *What does the* ANOINTING OIL *typify?*

ANS. It signifies the *joy*, *knowledge*, and *power* imparted by the Spirit of holiness. The sacrifices of the Jews, in which oil was used, were

never propitiatory, as the sin-offering; but offerings in which thanksgiving and praise predominated. "God, Thy God, hath anointed Thee with the oil of gladness, above Thy fellows" (Psa. xlv. 7).

As denoting authority, power, and sanctity: "He [Moses] poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him" (Lev. viii. 12).

"But my horn shalt Thou exalt, like the horn of an unicorn; I shall be anointed with fresh oil" (Psa. xcii. 10).

That spiritual knowledge is expressed by this element, is shown by 1 John ii. 20: "But ye have an unction [anointing] from the Holy One, and ye know all things" (1 John ii. 27).

IDENTITY BETWEEN ENTIRE SANCTIFICATION AND THE "GIFT OF THE HOLY GHOST."

QUES. *Do some teach that the "gift of the Holy Spirit" is separate and apart from Christian purity?*

ANS. They do; and thus pervert the Scriptures; and by unnecessarily multiplying the distinct operations of the Spirit, they destroy the simplicity and unity of the doctrine of entire sanctification. The following evidences that entire sanctification includes all that is involved

in the "Gift of the Spirit," deserves close attention (John viii. 37–39).

QUES. *Can you prove that the Holy Spirit is a* GIFT *of the Father and the Son?*

ANS. The doctrine of the procession of the Spirit from the Father and the Son, is fundamental in the Christian system. That the advent of the Third Person on the Day of Pentecost, was a *gift* of the Father, appears from these words of Jesus to His disciples: "I will pray the Father, and He *shall give you another Comforter*, that He may abide with you forever; even the Spirit of truth" (John xiv. 16, 17).

That the Son, conjointly with the Father, communicated the Spirit as a gift to the Church, appears: "I [Jesus] will send Him [Holy Ghost] unto you" (John xvi. 7). Jesus "having received of the Father the promise of the Holy Ghost, *He hath shed forth this*, which ye now see and hear" (Acts ii. 33. See also Rom. v. 5, and 1 John iii. 24).

QUES. *Is the "Gift of the Spirit" identical with the "fulness of the Spirit," or heart purity?*

ANS. It is. The expression can mean nothing more nor less. The Comforter, whom the Father was to give the disciples, is called in Acts i. 4, "the promise of the Father," for which they

were to wait in Jerusalem. "Ye shall be baptized with the Holy Ghost not many days hence" (verse 5).

The "gift of the Comforter," the "promise of the Father," and the "baptism of the Holy Ghost," all point to the one event; namely, the "fulness of the Spirit," given to the one hundred and twenty saints on the Day of Pentecost: "They were all filled with the Holy Ghost" (Acts ii. 4). This filling consisted mainly in accomplishing the purification of the believers' hearts, as will be seen.

QUES. *Will you continue the proof?*

ANS. The "promise" which was fulfilled to the disciples, Peter says, refers to the people at large: "The promise is unto you, and to your children, and to all that are afar off" (Acts ii. 39). He distinctly calls this *promise* in the 38th verse, "the gift of the Holy Ghost."

QUES. *What evidence does the Church at Samaria offer?*

ANS. The converted Samaritans "received the Holy Ghost" through the agency of Peter and John. This reception of the Spirit is explained thus: "*The Holy Ghost was given*" (Acts viii. 15–18).

QUES. *Does the account of Cornelius corroborate the above?*

ANS. Yes. By means of Peter's preaching, "the Holy Ghost fell on all which heard the Word." The apostles' Jewish companions were astonished: "Because that on the Gentiles was poured out the *gift of the Holy Ghost.*" Peter afterward declared, that these Gentiles "have received the Holy Ghost, as well as we" [Jews] (Acts x. 44–47).

QUES. *In relating this outpouring, what does St. Peter say?*

ANS. He tells the council at Jerusalem: "As I began to speak, the Holy Ghost fell on them, *as on us at the beginning.*" "God gave them the *like gift,* as He did unto us" (Acts xi. 15–17).

QUES. *What is the final proof?*

ANS. During a discussion concerning circumcision at Jerusalem, Peter recounts how the Gentiles heard the Gospel by his mouth; and adds: "God bare them witness, *giving them the Holy Ghost, even as He did unto us;* and put no difference between us and them, *purifying their hearts by faith.*" Here, unmistakably, the "Gift of the Holy Ghost" is precisely identical with "heart purity" (Acts xv. 8, 9).

QUES. *What conclusion is thus reached?*

ANS. That the expressions, "the Gift of the Holy Ghost," and the "Baptism of the Holy

Ghost," do not refer to an experience *subsequent* to receiving a clean heart; but these terms are exactly synonymous with "purity of heart," and the "fulness of the Spirit," which the disciples received on the Day of Pentecost; and which modern believers obtain the moment they are entirely sanctified (Acts ii. 17, 18).

Ques. *Is it proper to speak of the "tongue of fire," the "endowment of power," etc., as distinct blessings, to be obtained after receiving entire sanctification?*

Ans. It is probable that all these blessings are contained seminally in that of entire sanctification. They are a part of the inheritance belonging to the inhabitant of Canaan. The occasion may be required to develop and to use these blessings; but their manifestations are only the unfolding of the potencies inhering in the fully saved heart. Faith, prayer, and works, are the agents which make the hidden capabilities of the perfect man to spring forth into astonishing bloom and fruitage.

1 Thessalonians v. 23, comprehends all there is actually and potentially, in the redeemed man on earth.

Ques. *Does the Holy Spirit affect the Christian's life after he is made perfect in love?*

ANS. The Holy Spirit leads the holy man every step of the way through life. He conducts the Christian into a "large place" of privilege and experience (Psa. cxviii. 5). He makes his character constantly more symmetrical; his good habits more fixed; his love more abounding; his life more powerful for good; his path more luminous; until He ushers the mature saint into the glories of the "perfect day" of eternity (Prov. iv. 18; Phil. iii. 12–14).

QUES. *What is the perfect Christian's doxology in this life?*

ANS. "Now unto Him that is able to keep us from falling, and to present us faultless before the presence of His glory, with exceeding joy;

"To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen" (Jude 24, 25).

QUES. *What is the song of the pure in heart in Heaven?*

ANS. "Unto Him that loved us, and washed us from our sins, in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion forever and ever. Amen" (Rev. i. 5, 6).

CHAPTER XXI.

THE AUTHOR'S EXPERIENCE.

QUES. *How did you obtain perfect love?*

ANS. The realities of the Christian religion have been accepted by me from my infancy. I always was very susceptible of religious impressions and teachings. The foundation truths of the Bible seem to have come to me almost intuitively. My memory cannot go back to the time when I learned to pray, or when I did not fear to offend God.

As the days of my boyhood came on apace divine truths became clearer to my comprehension, and the plan of human redemption, involving the guilt of the sinner, and his pardon by means of the Savior's sacrifice, was plainly manifest to my mind.

When thirteen years of age, during a protracted meeting, conducted by Rev. Aaron Turner in Ingle Street Church, Evansville, Ind., I was powerfully convicted of sin. So pungent were my feelings I literally trembled in my

pew. More than once I was tempted to remain away from the meeting, but was always drawn, seeming irresistibly to the church.

At last strength was given me to go forward to the altar for prayer, where, after struggling in the depths of agony and almost of despair for three nights, I was enabled to behold by simple faith Him whom my soul so greatly desired. Through the temptations of youth and the peculiar trials of collegiate life, the knowledge that I was accepted of God through the alone merits of His Son seldom left me.

Soon after my conversion the doctrine of entire sanctification, as taught by the Methodist Episcopal Church, began to enlist my attention. Although I could reconcile the doctrine with the teachings of the Scriptures, yet it PROMISED and DEMANDED so much that I considered it far out of my reach. But from time to time the Holy Spirit brought the necessity of entering into this experience forcibly to my attention, and my soul would heave and toss with counter feelings; — a desire to possess this fullness of blessing, and a hesitancy to throw myself upon the promises.

After entering the Christian ministry in 1874, the Spirit knocked more loudly at my heart for complete and undisturbed possession. As a con-

sequence I was led to examine again and again the grounds upon which the blessings of perfect love rested. I rejoice to state, that with every fresh investigation of the subject, I became more and more convinced that the doctrine was plainly taught in the Bible, and that the blessing was obtainable upon the condition of exercising faith in God's Word. During this period, from time to time, I preached the doctrine from the pulpit, but as I could not back my utterances with a living and joyous experience, my efforts in this direction brought forth little if any fruit.

In the year 1879, while stationed at John Street, New Albany, Ind., God began to speak to me in thunder tones respecting this subject of full salvation. The steps by which I was led the following year to accept Jesus as my perfect Savior and the Holy Spirit as my Sanctifier, are the following. I enumerate them, trusting some other minister of the gospel and some struggling layman may be profited by my toilsome journey: —

1. I discovered that vital Christianity was at a low ebb in my charge, and throughout most of Southern Indiana, because this glorious doctrine of Christian perfection was generally ignored. The Almighty used this decadence of

strength as a weapon with which I was smitten to the ground. The words of the sainted Bishop Hamline were true of my church and many surrounding ones: "Methodism trembles in this region. The subject of perfect love is strange in the ears of many. Spiritual death prevails, of course. Methodist preachers shall answer for it at the bar of God."

With strong cries and tears I besought God to give me an endowment of power, that I might arouse Christians from their formality and indifference, and that I might behold a revival of spiritual life and potency.

2. Feeling the need of this baptism of the Holy Ghost, after much reflection and prayer, I came to a MENTAL RESOLUTION to have the blessing by God's help, cost what it may. It was in the Centenary Holiness Meeting, led by Brother W. C. DePauw, that I first announced this determination. The said meeting was the means, under God, of bringing me to this calm and deliberate choice to secure personal holiness, and the prayers of the consecrated members of the holiness meeting wondrously assisted me in reaching the goal of my hopes.

The determined and firm DECISION of the MIND to seek the blessing of a pure heart I consider one of the most important steps in

obtaining the promise of the Father. In my case it brought the experience in reach, and I felt the only other thing necessary to secure it were complete consecration and the exercise of simple yet mighty faith.

3. This consecration I was enabled to make, and this faith to exercise, Sunday, July 18, 1880.

While preaching to my people in the morning my mind was wonderfully illuminated, and my heart was greatly touched, melted and expanded. The congregation and myself seemed, for a time, to be lifted above the cares and doubts and fears of this vale of tears, and to soar into a region where light and peace and glory reigned — into the presence of God. It was not from a backslidden state that I emerged when I was made perfect in love, for at no preceding time in my past history was my soul so uplifted as upon that gracious Sunday morning.

Descending from the pulpit with this glow of delightful emotions, and with my soul on a stretch for all the fullness of God, I returned to my house, shut myself in my room, and bowing before the throne, I felt that the time had come for the mighty change to be wrought which should make me every whit whole.

With surprising deliberation and decision I

was enabled to place one thing after another upon the altar, until every known good and every discovered evil, all the powers of the present and all the possibilities of the future, body, soul and spirit, emotions, desires and will, all domestic, social and ministerial loves; in a word, until my PERSONALITY and all its possessions were laid in array at the Master's feet.

Then the divine Spirit made (1 John 1: 7) the test of the finished work. The words came slowly, distinctly and comprehensively to my innermost consciousness: "Do you now believe the blood of Jesus Christ His Son cleanseth you from all sin?"

In that supreme moment my panting, struggling heart replied: "I believe that now the blood of Jesus Christ his Son cleanseth me from all sin." But before the answer was concluded I was appalled at its amazing meaning, a doubt crept into my soul, and I fell back into unbelief. Again the Holy One sounded the significant and glorious words in my heart; again I repeated them, and again I wavered and drew back from the blessing.

The third time the patient Sanctifier asked the wondrous question: "Do you believe, at this very moment, the blood of Jesus Christ his Son cleanseth you from all sin?" With a despera-

tion born of my hungering and thirsting after God, but with a composure as steady as the throne of heaven, and with a deliberation fit to sound the knell of "the man of sin," I replied: "I — believe — the — blood — of — Jesus — Christ — his — Son — NOW — cleanseth — me — — from — all — sin." The anxiety and struggling of years passed away in an instant. Without any great overflow of feeling, but with a peace which can only be likened to the repose of a soul upon its Creator's bosom — with a peace passing all understanding, I arose from my knees and calmly said:—

"'Tis done, the great transaction's done;
I am my Lord's, and He is mine."

So the uttermost salvation was mine to possess, mine to enjoy, mine to preach.

"Oh come to this valley of blessing so sweet,
Where Jesus will fullness bestow;
And believe, and receive, and confess Him,
That all His salvation may know."

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